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UJA AID TO ISRAEL LAUDED BY MOSHE DAYAN

ISRAEL GIVES REASSURANCE TO ADENAUER

Says Eichmann Trial Won't Hurt Relations

BONN, (CJN) — The Israeli government has privately informed Chancellor Konrad Adenauer that it wants to prevent the trial of Adolf Eichmann, which will begin April 11 in Israel, from causing a setback to the good relations between Israel and West Germany.

This assurance, it was learned, has been conveyed to Dr. Adenauer through the Israeli mission at Cologne in unpublicized discussions about the prosecution of the former head of the Gestapo's Jewish department.

Even with this assurance, Dr. Adenauer and many of his associates expect a new wave of anti-German feeling abroad when the concentration camp atrocities of the Nazi regime are spelled out again before an Israeli court next month.

However, according to reliable informants, the Israelis have at least allayed the West German government's apprehensions on two matters.

First, they have informed Dr. Adenauer they do not intend to handle Eichmann trial in a way that 'would put German-Jewish relations back to where they were in 1945."

Second, they have said that Eichmann's testimony on his role in the murder of millions of European Jews, may involve comparatively few disclosures about German war criminals that are not already public knowledge.

Eichmann's roster of his German war criminal associates is said to be divisible into three principal categories; first, many persons who have already been tried and sentenced by Allied courts, and a smaller number who have been tried by West German courts; second, well known cases of notorious Nazis who are still at large in the Middle East, South America or elsewhere outside Germany; third, persons in West Germany who are on the long list still waiting prosecution by German courts.

AT UJA INAUGURAL DINNER

L. to R. General Moshe Dayan, Campaign Chairman Max Tanenbaum

TORONTO DINNER HEARS SINAI HERO HAILS ROLE OF DIASPORA

General Moshe Dayan of Sinai fame told Toronto's leading Jewish citizens assembled at the UJA 1961 Campaign Inauguration Dinner that "'Diaspora Jewry and Israel share a common destiny. They are inter-dependent. They must rely upon each other. Israel cannot progress and fulfill its tasks without the help of the Jews in the lands of Dispersion whilst the Jewish communities throughout the world cannot flourish without the spiritual insipiration from Zion."

The Beth Tzedec Hall was filled to capacity, Monday night, when leaders of and workers for the United Jewish Appeal, — the Jewish people's main instrument for the upbuilding of Israel and for philanthropy all over world, gathered to hear the famous soldier of Israel. Dayan brought to the Toronto Jewish community the greetings of the people of Israel. He told the audience how much Israel has progressed economicaly and culturally thanks to the funds provided by the UJA.

THE CHOICE: ISRAEL OR CHINA

Speaking about Israel's role in renascent Africa, Dayan simultaneously warned the west against minimizing the role of the Jewish state. He told the audience about Israel's guidance given to the new African nations and declared:

"They (the African nations) will choose between the example of democratic, humanitarian Israel and Red, tyrannical China. The West must choose the alternative."

TANENBAUM, CHAIRMAN

This year's UJA opening campaign dinner was one of the most enthusiastic and most impressive in the history of Toronto Jewry.

Campaign Chairman Max Tanenbaum opened the meeting. Mr. Herny Sussman introduced the head table, Mr. Mark A. Levy pronounced the blessing and Mr. Harry Zifkin proposed the toast to the Queen and the President of Israel.

FIENBERG INTRODUCES DAYAN

Mr. John D. Fienberg introduced General Moshe Dayan, former Chief of Staff of the Israeli Army and now Minister of Agriculture. Mr. Tanenbaum also expressed his thanks to Noel Zeldin, Sam Sable and Alvin Rosenberg, and others, for their assistance in the campaign.

Morocco Jewish Congress Demands Freedom

RABAT, Morocco — The Jews of Morocco called for greater authority in the direction of their own affairs at the first Jewish congress since Morocco achieved independence five years ago.

The congress disclosed important divisions between the Moroccan Jews and the Moslem Government in their conception of the Jewish role in Moroccan society.

Mubarek Bekkai, Minister of Interior, who presided at the opening of the congress, stated the Government's official position: "King Hassan II considers Moroccan Jews as wholly integrated citizens."

He said the King and the Government would give "favorable consideration" to conclusion and suggestions of the congress in the measure that they corresponded to the "general interest" of the nation.

42 MOROCCAN JEWS AWAITING TRIAL

Rabat, (JCNS) — Forty-two Jews arrested last December in Casablanca are awaiting trial on charges of threatening the internal security of the State. They are reported to belong to an illegal Zionist Emigration Office, but rumours say they are connected with the Pisces yacht disaster last January.

The Police neither confirmed nor denied the rumours. Date of the trial has not been fixed yet, despite the fact that the Jews have been detained for six or eight weeks.

MOROCCO DENOUNCES AGREEMENT

Rabat, (JCNS) — A Government decree published in the official bulletin has denounced the Convention signed in 1928 between the French Government and the Alliance Israelite Universelle by which the Alliance was permitted to run elementary and secondary schools in Morocco.

The denunciation is the logical consequence of the nationalization of the Alliance schools and takes effect retroactively from October 1, 1960, when the first of the Alliance schools was nationalized.

Cairo Bars Helen Hayes

CAIRO — Plans to present a touring American Theatre Guild Company in Cairo next month have been dropped because United Arab Republic authorities objected to the fact that the troupe had included a visit to Tel Aviv on its itinerary.

Tentative arrangements had been made to book the group, led by Helen Hayes, into the Cairo Opera House April 1, 2 and 3 for the showing of three American plays.

Israel Has New Liberal Party

Jerusalem, (JCNS) — April 23 has been chosen as the inaugural meeting of the new Israeli Liberal Party, to be held at the Mann Auditorium in Tel Aviv. Besides the General Zionist and the Progressive Parties whose merger forms the nucleus of the new Party, a large number of people, especially in professional and intellectual circles, who were previously unattached to any specific Party, are expected to join.

Mr. Moshe Kol, one of the Progressive Party's leaders, said that a great number of letters and telegrams welcoming the new Party, had reached them. He told the JCNS correspondent: "We hope this Party will make Israel's democracy healthier, because for the first time there will be an alternative to Mapai, or at least a Party which will be able to maintain a balance of power with it."

He said they believed that by the formation of the new Party in Israel the reunification of the World Confederation of General Zionists in the Diaspora would once again become possible. 'I am against indentifying Zionism in the Diaspora with Israeli political parties, but I think a framework can exist within which the Zionists in Israel and in the Diaspora can be united on a common platform without mixing in the internal politics of any country, including Israel."

A joint Committee of the two Parties has been established and is working out the membership new list. Mrs. Rose Halprin has sent a telegram of congratulations and given her blessing to the formation of the new Party. Dr. Nahum Goldmann has also welcomed it, but has left his decision regarding his own place in the Party till after his arrival in Israel. He said he cannot head the Party list in the new elections if they were held shortly, since he is not yet an Israeli citizen. But all efforts are being made to make him eventually the leader of the new Party.

LAST SOVIET - JEWISH DIPLOMAT DIES

MOSCOW — The death of Boris Stein, noted Soviet diplomat for two decades after the Bolshevik revolution, was disclosed in a press notice. He was 70 years old.

Prof. Boris Efrimovitch Stein, who served as the Soviet Union's alternate delegate to the United Nations fifteen years ago, was last in the public eye in 1952, when the Communist party journal Bolshevik accused him of displaying "objectivity" in his latest book. He was the last Jew on the high echelon of Soviet diplomatic service.

Israel Is Canada's Leading Customer

Ottawa — Canada's export trade to Israel has reached $6,184,215 in 1960 as compared with $4,556,540 last year. These figures were released last week by the Canadian Bureau of Statistics.

The Bureau showed that Israel was Canada's leading customer in the Middle-East, Lebanon held second place with trade in 1960 of $3,442,708. In a listing of all countries doing business with Canada, Israel ranks 38th in dollar volume of export trade.

Canadian wheat accounted for the biggest single item of export to Israel, with a 1960 sale of million and half bushels valued at over $2,406,081.

TANENBAUM ISSUES CALL

Mr. Morry Wingold, newly elected Over-the-Top Chairman for 1961 thanked the community for the honour and praised the example of his predecessors Alvin Rosenberg and Sam Kelner.

Mr. Tanenbaum, in his opening address, stated, i.e.:

"The dollars we raise in this Campaign will be used to provide for our needs at home, for capital construction, Jewish education, for educational and cultural programs, and for preservation of our human rights. In Europe, Africa and Israel, it is primarily used for the rescue, relief and rehabilitation of Jews who still need to flee from places because of threats to them as people and to their right to live as Jews with dignity. Also to finish the job that has been so effectively executed over the last thirteen years in absorbing and resettling one million immigrants in the State of Israel. You have demonstrated your support in the past, your interest at present, and I know that we can depend upon you and the thousands of other friends in this great Jewish community of Toronto, to make this 1961 Campaign the greatest yet in the history of our community."

BRANDT ASKS JEWS TO TRUST, HELP GERMANY

NEW YORK, (CJN) — In one of the most unusual confrontations of post-war history, a group of Jewish leaders listened intently to an address by one of the most powerful politicans in West Germany.

The place was Theodor Herzl Institute, 515 Park Ave. The speaker was Willy Brandt, Mayor of West Berlin and a strong candidate for the chancellorship of his country in Germany's September elections.

"The terrible crimes which have been committed against millions of Jews in the name of the German people cannot be blotted out," said Mr. Brandt, "not by good will, nor by restitution and indemnification. The world we live in is and will always be burdened by them.

"This, however, does not mean we can bear this past better by continuously pointing out to every single person his own share of responsibility or guilt.... Denazification of millions which was carried out during the first post-war years—a result of the shock and disgust over what had happened—failed."

He asked his audience to trust his country and help it to find a new beginning. Deploring "unjustified mistrust," he pleaded that "the truly innocent younger generation should not be weighed down by the sins and derelictions of their fathers."

PRIVATE CLAIM AGAINST EICHMANN

HAIFA, (JCNS) — A Swiss citizen has lodged a civil suit against Adolf Eichmann in the Haifa District court claiming 1500 Israeli pounds and applying for a declaratory judgment against him.

A copy has been sent to the Attorney-General, who in a week's time, will have to consider whether the claim has public interest as Eichmann's evidence of confiscation of Jewish property in Europe may become the basis of claims by thousands of Jews against the West German Government. The case will be heard in Haifa.

The claimant is Joseph Mandel, 62, of Zurich, who paid 37,500 Israeli pounds in 1944 as part of the amount against which the Germans allowed 1,200 Hungarian Jews to escape in a rescue train into Switzerland at the time when Hungarian Jewry was being exterminated by the Nazis in Gas chambers.

A fortnight ago the Knesset passed a special law excluding civil claims in connection with the Eichmann trial if the claims were linked with murder charges. But the law does not affect private claims filed separately.

Rumanian Chief Rabbi To Parliament

BUCHAREST, (JCNS) — The Chief Rabbi of Rumania, Dr. Moshe Rosen, was re-elected Deputy for the city of Bucharest to the Grand National Assembly — the Rumanian "Parliament". The official election results published stated that over 12 million electors voted, Jews having voted en masse along with other citizens.

In a pre-election broadcast, the Chief Rabbi praised the present regime and called on Jews to vote as this would be "an occasion for the national minorities to manifest their solidarity with the policy of the regime".

Dr. Rosen, who is one of 34 Deputies for the capital of Rumania, holds his seat as a representative of the Jewish minority. But there are several more Deputies in the new Assembly believed to be Jewish including the two brothers, Justin and Anton Moisescu, Miss Ana Schlechter and Mario Rosetti. There are also believed to be several hundred Jews among the approximately 140,000 persons elected to municipal councils, in elections which took place simultaneously with the Grand National Assembly elections.

ISRAEL BUILDS NEW CITY

Tel Aviv, (CJN) — The badlands west of the Dead Sea have been marked by the Israelis as the next desert to be conquered.

An industrial city is to be built on a windswept plateau near the buried Canaanite kingdom of Arad in the bleak Judean foothills. A prefabricated village for 150 technicians is to rise there next month and the plans call for its growth during five years into a city of 10,000 — a modern Arad.

Arad will be the northernmost of five new desert cities that Premier David Ben-Gurion has said are to be built during the next decade. A $500,000,000 loan that Chancellor Adenauer is said to have promised Mr. Ben-Gurion during their meeting in New York last year is expected to aid in financing the chain of cities.

Commentary • By M. J. Nurenberger

SALUTE TO THE NETHERLANDS

In his famous Theologico-Political Treatise, Spinoza tells us:

"....The worship of God consists only in justice and charity and of love towards one's neighbor...."

This was one of the cardinal beliefs of the man who perhaps, possessed one of the most brilliant minds ever accorded to a human being.

• • •

This great Amsterdam Jew was plagued by the problem: Are good and evil IMAGINARY, or are they REAL? He who had suffered so much all his life from evil refused to accept it as real. For he could see beyond and above physical pain.

• • •

It is no accident that Spinoza belongs both to the Netherlands and Israel. He was a true Amsterdamer and an authentic Hebrew. He believed in reason, but simultaneously he was filled with compassion for man's destiny. He was perplexed and at times saddened by inhumanity, but never was he pessimistic to the point of despair.

• • •

These are, to this day, characteristics common to both Netherlanders and Jews — and perhaps to all small nations.

For centuries the people of the Netherlands had to fight nature. They actually battled and conquered the sea. They are proving to this day that no matter how small a country's territory, how few the number of it's people, how poor the soil and how hostile the climate, — man can conquer them all if he believes in his destiny. Such is the case of Israel which had to fight seas of hatred, prejudice and bigotry and will refuse to accept injustice till the end of time.

• • •

It is no accident of history that Holland has always been a land of freedom and there never was Dutch anti-semitism. The latest calamity which befell Dutch Jewry was imported and IMPOSED UPON the Dutch people. Racialism has never been a part of the pattern of Holland. When Israel became an independent state, Holland was among the first nations to recognize it and has remained it's friend until this day.

• • •

Holland will remain forever dear to the Jewish heart. For five centuries it has demonstrated vis-à-vis our people moral grandeur.

J. I. Oelbaum, Meyer W. Gasner Elected Publishers Of The Canadian Jewish News

Mr. J. I. Oelbaum, recently elected President of CJN PUBLISHERS LTD., announces that this company has acquired the ownership of The CANADIAN JEWISH NEWS, the only Jewish newspaper in English published in the Province of Ontario, and which was established in December 1959 by Dorothy C. Nurenberger and M. J. Nurenberger.

M. J. Nurenberger continues as Editor of The CANADIAN JEWISH NEWS and J. I. Oelbaum and M. W. Gasner have been elected as Publishers, M. A. Levy as Vice-President and Morry Wingold—as Secretary-Treasurer.

Board Members

Other members of the Board of Directors are:

Stephen Berger, Kalman Berger, John D. Fienberg, Bert Godfrey, D. Lou Harris, Morris B. Kaufman, Samuel J. Kelner, Mark A. Levy, Lou Lockshin, Dorothy C. Nurenberger, David Peters, Alvin B. Rosenberg, Samuel J. Sable, Max Tanenbaum, Wayne Tanenbaum, Morry Wingold, Ray D. Wolfe, Samuel Wortsman.

"Fulfilled Duty"

In announcing the change of ownership of The CANADIAN JEWISH NEWS, Mr. Oelbaum stated:

"Since its inception, The CANADIAN JEWISH NEWS has demonstrated journalistic responsibility as well as a high literary and editorial standard. It has proven its dedication to the ideals of historic Israel and has faithfully served the interests of the nation and of the community. It has eminently fulfilled the duty of a newspaper — to report and analyze news both accurately and objectively.

"The Board of Directors of THE CANADIAN JEWISH NEWS includes civic-minded citizens of our community who hold positions of resposibility both in industry and in organized Jewish life.

"In its first editorial published on January 1st, 1960, THE CANADIAN JEWISH NEWS stated that it is not identified with any group and that it is strictly non-partisan. 'Its only loyalty belongs to the country of which we are an integral part, to our spiritual heritage as Jews, and to the totality of Jewish interests in the community. As a local newspaper, THE CANADIAN JEWISH NEWS will endeavour to become the spokesman of our Jewish community. It will fight the battle of organized Jewry on all fronts. This is a solemn pledge.'

"THE CANADIAN JEWISH NEWS, in the opinion of our Board of Directors, has faithfully adhered to this declaration of principles. The Editor, M. J. Nurenberger, and staff will receive our full cooperation in the pursuit of their objectives.

"The newspaper appears in Toronto every Friday. Its circulation is approximately 11,000, largest of any Jewish newspaper in Canada. Its offices are located at 1396 Eglinton Ave. W. The CJN enjoys the services of the London, England, Jewish Chronicle, the New York Post, World Jewish Agency, and other news and feature syndicates".

WELCOMING TORONTO'S GUEST

L. to R. Harry Zifkin, Dayan, J. Sable

MORRY WINGOLD, NEW UJA OVER - THE - TOP CHAIRMAN

Morry Wingold, long associated with the United Jewish Appeal of Toronto, has been appointed chairman of the all-important Over-the-Top Committee, it was announced by campaign chairman Max Tanenbaum, at the "Exodus" dinner. Mr. Tanenbaum explained that the Over-the-Top Committee has the vital task of involving a large group of new workers for the final campaign push.

The Committee, first organized in 1959 at the incentive of Alvin B. Rosenberg, Q.C., its first president, set a pattern that was duplicated in 1960 under the leadership of Sam Kelner.

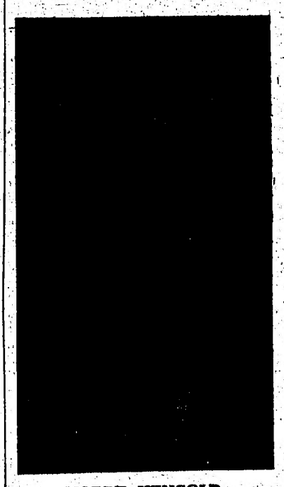
On accepting the leadership of the Committee, Mr. Wingold said, "The urgency of our overseas and local needs requires of all to exert valiant efforts in the second phase of the campaign. I call upon every individual in the community who understands these needs to give the final push full support."

Mr. Wingold has been active in the Jewish community for many years. His first experience with community work was at the age of 13 when he helped to organize the Junior Order of the Knights of Pythias and became the youngest charter member in Canada.

Mr. Wingold has been prominent in the development of Jewish education in Toronto and has been very successful in raising funds for the rapid expansion of the Associated Hebrew Schools. He has community-wide interests and has just agreed to head the drive for the new York General Hospital, a non-sectarian hospital.

Morry Wingold is a member of the Executive Committee of the United Jewish Welfare Fund, and a member of the Board of the Associated Hebrew Schools, Bureau of Jewish Education, Jewish National Fund (Toronto foundation chairman), New Mount Sinai Hospital, State of Israels Bonds and the National Council of Christians and Jews. He is also a member of the Regional Council of the Canadian Jewish Congress.

Mr. Wingold took an active interest in the founding of Beth Sholom Synagogue and served on the original Board of Governors for eight years. He is also an active member of Beth Tzedec Synagogue.



MORRY WINGOLD

CHANGE OF SCHOOL MANUALS WELCOME — BUT NOT ENOUGH

Not Manuals Are The Issue, But Religion In School, - Says Harris

(By CJN Reporter)

The removal of objectionable features in the present Teachers' Manuals for religious education in the public schools, while a welcome move, will not make any basic change in the attitude of those opposed to such instruction in the tax-supported public schools, said Sydney M. Harris, community relations chairman of the Canadian Jewish Congress, in addressing the recent Annual Student Banquet at Hillel House, St. George Street, Toronto.

"EXPERIMENT" FOR 15 YEARS

Mr. Harris noted the assurance made by Dr. E. R. McLean of the Inter-church Committee on Religious Education that revisions will be made in an edition to appear in a year's time, stating that inaccuracies had been pointed out on many different occasions in the past 15 years. The manuals had been designated as "experimental" in 1945 and this was certainly one of the longest "experimental" periods any text book had undergone in this period of fast changing texts and manuals. He acknowledged that this was finally an indication of some good will on the part of those responsible for the texts and would help relieve some of the tensions inherent in the course. It was not relevant, he said, that the text books were not meant directly for pupils but for the use of teachers, since the only reason they were given to teachers was to assist them in them in their instruction of pupils. "And if they were not guided by what the manuals said, what good were the manuals?", Mr. Harris asked.

BIASED INTERPRETATION

Any plan to give more time or emphasis to the "Old Testament" would not make the course any more acceptable in view of the specified intent of the course as outlined in the official regulations, ie. "the acceptance of the historic Christian faith." Moreover, in the context of this latter principle a Christian-oriented interpretation of the Old Testament would not assist in making the course more palatable as it would not change the basic pattern of teaching the Old Testament as a prelude to its culmination in the New. This, of course, was quite legitimate in a Church setting but not in the public school time and premises and curriculum. The very terminology "Old Testament" — which is foreign to Judaism — implies that this part of the Bible is the first instalment of a two-part series, of which the first leads to the second.

Mr. Harris agreed that the controversy is an important one as the Rev. Don Collyer of the North York Ministerial Association stated and, while agreeing that further discussion and conference is desirable, stated that a mere alteration of texts, while indicating good will, does not affect the basic principles involved.

Mr. Harris also reiterated that none of the organizations who were active in opposing religious education in the public schools were in any way involved in the resolution before the Home and School Council to remove the phrase "Christian virtues" from the Public Schools Act. It was not Christian virtues that were being contested but the implanting of a specific theology.

IN OUR PROVINCE

ACTIVITIES IN MANY OF OUR COMMUNITIES

KITCHENER HAS NEW COMMUNITY CENTRE

KITCHENER, Ont. (CJN) — Since the Beth Jacob Synagogue of Kitchener opened its new Centre recently, the spacious and well-planned building has been crammed with community activity weekdays and weekends. The large hall is used for social activities of all sections of the community. The Centre caters particularly for its youth and special programs are arranged through the inter-city Youth Commission embracing Kitchener, Guelph, Galt and Brantford.

At the official opening of the building, the keys were handed to Alexander Orzy, chairman of the building committee, who made the presentation to Mr. Jack Rosen, President of the Congregation.

Rabbi Philip Rosensweig consecrated the Centre and spoke of its importance and potential in the up-building of Judaism.

The furnishings for the Centre were provided by the Sisterhood, whose president, Mrs. Ray Cohen, took part in the ceremonies.

The Centre has a number of classrooms, a chapel, a community library, a gymnasium, special offices for the Rabbi, and a fine-ly equipped kitchen.

There is to be a special community dedication function in June.

GELBER IN PETERBOROUGH

PETERBOROUGH, Ont. (CJN) — Marvin Gelber of Toronto will be the guest speaker at the Rotary Club Luncheon in Peterborough on Monday, March 27th. The subject of his address will be "World Understanding". The lecture has been arranged through the Community Lecture Bureau Service of Canadian Jewish Congress, Central Region.

Mr. Gelber, who is a former national chairman of the Public Relations Committee of the United Zionist Council of Canada, holds among other important positions, that of vicepresident of the United Nations Association of Canada. He is also a member of the Board of Directors of the Empire Club of Canada and a member of the Council of the Toronto Art Gallery.

DR. DIAMOND IN BELLEVILLE

BELLEVILLE, Ont. (CJN) - Dr. Joseph Diamond, Director of the Bureau of Jewish Education in Toronto, will be the guest speaker at a cultural evening to be held on Sunday, March, 26th, 8:30 p.m., at the Sons of Jacob Synagogue Centre, Belleville.

The host community has invited the communities of Peterborough, Oshawa, Kingston and Cornwall to be present at Dr. Diamond's lecture on "The Making of the Modern Jewish Mind".

Canadian Panorama

BY MORDECAI HIRSHENSON

WHERE THE HEADLINE DOESN'T FIT THE STORY

In Kitchener, Ontario the **Record** sent out an enterprising reporter to canvass the opinions of the local divines on the keen and current controversy, religious instruction in the public schools. The reporter went out, collected the opinions, and sent in his story. Its caption read as follows:

Rabbi Opposed
MOST CLERICS BACK RELIGION IN SCHOOLS

The reader who did not stop to read the story in full would get the impression that the clergymen in general were in favour of retaining classes in religion in the public schools and that the rabbi — a lone and isolated figure — was the sole dissenter, for obvious reasons, being a rabbi and a member of a minority sect.

But the reader who took the trouble to read on and get the story as it was written would find the following tally:

Rev. Dr. Albert Lotz, Lutheran: "The proper place to get a Christian education is in the church".

Very Rev. Finlay G. Stewart, Presbyterian: "Indoctrination has no place in the public school... it should be left to the home and the church".

Rev. E.J. Metzler, Mennonite: "Given our multi-religious society I don't see how Protestants can go on assuming privileges in using the public schools for teaching their particular viewpoint".

Rev. H.F. Southcott, Anglican: "I object to an evangelizing clergyman trying to save the soul of a child who is not of his stamp. That's dishonest".

Rev. Vincent Trimmer, Baptist: "In our so-called Christian culture we cannot separate secular education and religious education".

Rev. H.L. Brox, Evangelical United Brethren: "As a Christian I think Christianity should be taught everywhere".

Rev. Edward Cragg, United Church: Children will not be able to make their own free choice of religion when they grow older, if religious neutrality is maintained in the public schools".

Rev. O. P. Hossie, United Church: "To omit religion from the schools infers that either God does not exist or that he does not matter".

The score then is this: Opposed to the present system of religion in the schools: five (including, of course the rabbi, Philip Rosensweig). In favour of the present arrangement: **four.**

A rather interesting example and not the only one — of a headline that not only does not conform to but flatly contradicts the story it is meant to describe.

Jewish Canadiana, 1960

Canadiana is the title of a catalogue published every month by the Queen's Printer and distributed by the National Library of Canada. It contains a list of all books, pamphlets, brochures, even mimeographed leaflets published in Canada, or by Canadians either in the month indicated-in this case December 1960-or for former months and years if the National Library were not previously notified.

The "Jewish component" of this catalogue is no negligible element and covers a diverse selection of material.

Earth and High Heaven by Gwethalyn Graham, certainly a book of Jewish interest, was reprinted in 1960 as a paperback, part of the New Canadian Library with an introduction by Eli Mandel.

Dr. A. I. Willinsky's **A Doctor's Memoirs** is listed as one of 1960's books.

A French language school text for Grade Eight is noted: **Les Années de l'Adolescence** edited by Helen Shacter. A French language memorandum by the Canadian Jewish Congress is catalogued, entitled "Memoire presenté a l'honorable Haydon Stanton M. P. Président aux Communes du comité sur l'agriculture et la colonisation, Montreal, 1959.

The reader might (or might not) guess from the descriptive phrase **sur l'abattage des animaux** that it deals with the question of humane slaughter of animals and the position of shechita. However, there is no sign in Canadiana 1960 of the English language version of this brief and an English text was certainly used in the presentation to the Minister of Agriculture at the time.

Another Canadian Jewish Congress item is a program help for Purim issued by its Youth and Adult Education Programming Service.

A third Congress contribution is "Highlights of Toronto Jewish History' expanded and revised from a chronology prepared by H. Warschauer along with "Pioneers of Toronto Jewry" originally written by S. J. Birnbaum in 1912. This was issued not for the Canadian Jewish bicentenary of last year but the earlier Toronto Jewish centennial celebrated in 1956-57.

A 330 page document by Toronto lawyer Mark Orkin called **Legal Ethics:** a study in professional conduct is listed in Canadiana, 1960 (Its price is given at $8.00, apparently professional ethics comes high).

Jacob Markowitz M. D. (born 1901), known as a poet as well as a medical practitioner had the fourth edition of his **Experimental Surgery** published in Baltimore. He is a co-author along with several other writers, Louis J. Turofsky's "Sports Seen; Fifty Years of Camera Work by Lou and Nat Turofsky" is listed. Bere Joseph Ginsburg, Winnipeg doctor, published a novel of Russian Jewish life in 1960 called "Generation Cometh—Generation Passeth" which was issued by Ryerson's in Toronto.

Post—Brotherhood Week Note in St. Catharines

The anti-Toynbee reaction of the St. Catharines **Standard** to the Toynbee-Herzog debate, as well as a sympathetic editorial it carried on the occasion of Brotherhood Week, provoked a reply in that paper that can provide material only for a clinical analyst. The **Standard** had pointed out that the crime of the Germans under Hitler was "not just murder, not even murder to the six millionth degree; it was genocide and it came close to being successful".

This statement apparently roused the ire of a St. Catharines resident who questioned the Standard's figures and facts. The letter-writer who is not only, it seems, a devotee of Hitler but in 1961 is still too dazzled by the Fuehrer's brilliance to be impressed by the sober truth, "refutes" the editorial by stating that:

1. World Jewry as such was a belligerent party in the last war (This apparently is enough to justify any atrocities committed).
2. Germany "and other Christian nations" are the victims of a defamation campaign as there "is not the slightest conclusive proof for such a campaign of slaughter" as has been alleged.
3. The Jews and the press uphold this "hideous but untenable charge" and as long as this is done there can be no hope for true brotherhood.

The St. Catharines editor pointedly captioned this letter "DID THE JEWS COMMIT SUICIDE?"

MORE 707 JETS FOR AIR FRANCE

MONTREAL — Air France announced its decision to order three additional 707 Intercontinental jetliners. The announcement was made by Henri J. Lesieur, General Manager of Air France's North, Central American and Caribbean Division. The decision to purchase three more long-range 707's was reached just five days after Air France took delivery of the last of its initial order of seventeen Boeing 707 Intercontinentals.

The first 707 was delivered to Air France on November 6, 1959. Jetliner service was opened between New York and Paris in January 1960, and by the end of April all Air France services to Paris from Los Angeles, Chicago, Montreal and New York had been converted to 707's. The first 707 Intercontinental delivered to Air France was christened the "Château de Versailles", and the 17th was named the "Château de Villandry". All 20 Air France 707's are namesakes of celebrated French Châteaux.

Air France 707's opened the first jet route over the North Pole from Paris to Tokyo via Anchorage, and established the first jetliner services: Los Angeles-Paris, Chicago-Montreal, and New York-Mexico City. Today, they fly to five continents, and around the world. Air France's complete jet fleet will comprise 20 Boeing 707 Intercontinentals and 33 French Caravelle jets.

DR. SERVATIUS WITHDRAWS OBJECTION TO JUDGE HALEVY

JERUSALEM, (JCNS) — Dr. Robert Servatius, Eichmann's defence counsel, is reported to have withdrawn his objection to Judge Halevy's membership of the court which will try his client. The Minister of Justice, Mr. Pinhas Rosen had recently said that the matter will remain subject to Judge Halevy's discretion and to the decision of the Court if the question is raised.

"LEHMAN" MEDAL FOR GOLDBERG

MIAMI BEACH, (JCNS) — The new U. S. Secretary of Labour, Mr. Arthur J. Goldberg, was given the "Herbert E. Lehman" medal of the Jewish Theological Seminary of America at a special convocation held here at Temple Emanu-El. The medal was conferred by Dr. Louis Finkelstein, Chancellor of the Seminary.

The medal was awarded in recognition of Mr. Goldberg's services in the cause of improving industrial relations.

PROTEST DISCRIMINATION IN AVIATION

LONDON, (JCNS) — A protest against religious discrimination being exercised towards aircraft personnel flying to the Middle East was made by Sir Barnett Janner, Labour MP in the Commons today.

Sir Barnett wanted the Ministry of Aviation to ensure that no racial or religious discrimination was exercised against any of the personnel employed by B.O.A.C. and B.E.A. in respect of their flights and touching down at any aiport in the Middle East. Mr. Peter Thoneycroft, the Minister of Aviation who promised to bear that in mind, had been replying to Mr. George Chetwynd, who wanted general directions given to B.O.A.C. and B.E.A. to ensure the most useful and efficient air service to the Middle East "in order to further the National interest there and to avoid unnecessary and wasteful duplication of services."

TOP SCIENTIST OUT OF 25,000

NEW YORK, (JCNS) — Joshua Wallman, aged 17, who came first out of 25,000 entrants in a national science contest, is a former student of the Ramaz Yeshiva in New York, one of the better-known Orthodox day schools.

He is the son of Mr. and Mrs. Frank Wallman and nephew of Rabbi S. Zambrowski, President of the Canadian Mizrachi Organisation.

The victor was awarded a 7,500 dollar scholarship in the annual Westing-house science talent search. Fourth prize was won by 17-year-old Daniel Kleinman, of Louisville, Kentucky, and fifth prize by the only girl in the first five, Harriet Jane Fell, aged 16, of New York.

MOROCCANS, ALGERIANS FOR ISRAEL

ALGIERS, (JCNS) — One hundred and seven Moroccan Jews, who had taken refuge in the Sahara department of La Saoura, left Oran by boat for Marseilles, according to local Press reports. From there they are to embark for Israel.

Thirty-five Jews from the department of Constantine, Eastern Algeria, have recently left Bone for the Jewish State.

Terrorism continues here. Five Jews were injured and taken to hospital last Saturday morning after a Moslem terrorist threw a grenade into a bar in the Place de la Lyre, a Jewish populated area of Algiers.

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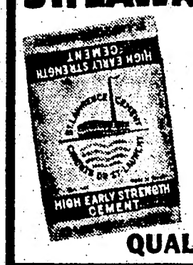

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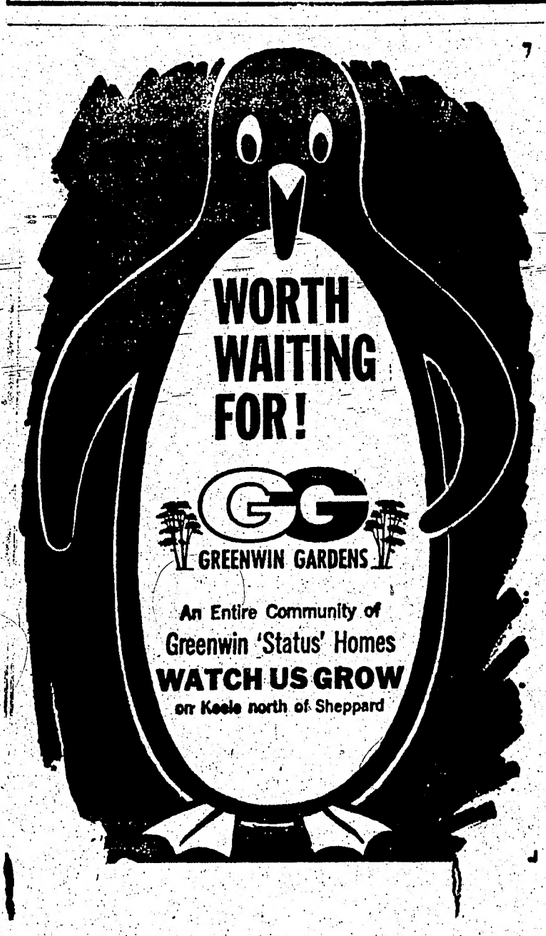

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TORONTO SENATOR HONOURED

Senator David A. Croll, Q.C., of Toronto, receives the National Community Service Award of The Jewish Theological Seminary of America from Doctor Louis Finkelstein, chancellor of the Seminary at a recent convocation dinner (February 27) held in Miami Beach in honor of Senator Croll and other Community Service Awardees. Bert Godfrey of Toronto, who presented Senator Croll at the ceremony, looks on at the extreme left. U.S. Secretary of Labor, Arthur J. Goldberg received the Seminary's Herbert H. Lehman Medal at the Convocation held just prior to the dinner.

GHETTO ANNIVERSARY

CJC ISSUES CALL TO COMMUNITIES

A call to congregations, organizations and communities in Ontario to mark the 18th Anniversary of the Warsaw Ghetto uprising, has been issued by the Canadian Jewish Congress, Central Region.

Jews throughout the world will observe the uprising, memorializing the six million martyrs who died at the hands of the Nazis and commemorating the heroism of the fighters of the Ghetto, in special events and programs centering around the official anniversary day of 27th of Nisan, which this year falls on Thursday, April 13.

Harry Steiner, chairman of the Congress Regional Educational and Cultural Committee, announced that the observances in Toronto would include a community-wide public event on the evening of April 13.

Also planned are special assemblies in Jewish schools, programs organized by youth groups, events held by individual congregations and organizations, sermons by rabbis, special reference to the anniversary and its significance in Yiskor services on Saturday, April 8, the last day of Passover.

A capacity turnout of Jewish Torontonians is expected in Beth Tzedec Synagogue on Thursday night, April 13, as the community joins world Jewry in observing the 1th Anniversary of the Warsaw Ghetto Uprising.

The heart-rending chant of the memorial prayers for the dead will mingle with the strains of songs of the Jewish partisans, in a program simultaneously memorializing the tragedy of six million martyrs of Nazism and signalizing the glorious heroism of the ghetto fighters.

Principal speakers for the April 13 meeting, sponsored by Canadian Jewish Congress in cooperation with congregations and organizations of the Toronto Jewish community, will be Dr. Samuel B. Hurwich and Rabbi Dr. Stuart E. Rosenberg.

Participating in the program will be Cantors Jacob Cooper of Beth Tzedec and Nathan Adler of Shaarei Shomayim, the choir of Shaarei Shomayim, organist Erich Schaeffer. A group of Toronto Jewish school pupils will perform the ceremony of lighting the memorial candles. Meyer W. Gasner, Regional Chairman of the Congress, will preside.

The event in Beth Tzedec will be the highlight of community-wide observances in Toronto of Ghetto Uprising anniversary under the aegis of the Congress. Planned are special assemblies in Jewish schools, youth group programs, events and programs by individual congregations and organizations, sermons by rabbis. There will also be special reference to the anniversary and its significance in Yiskor services on Saturday, April 8, the last day of Passover.

It is also expected that congregations, organizations and communities throughout Ontario will respond to the call to mark the 18th anniversary of the Ghetto Uprising, issued by the Congress.

Copies of the special "Ritual of Remembrance," dedicated to the uprising, have been distributed by the Congress to groups in Toronto and throughout the province for use during the observance period. It has also been suggested that this commemorative Ritual be used as part of a special observance to be incorporated in this year's Passover Seder.

The call to the community urged all groups to take note of the April 13 date as a "day of mourning and commemoration", and not to schedule events or programs of a festive character on the date.

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Stress Importance Of Giving

Toronto Rabbis Praised For Help to UJA

"The United Jewish Appeal is highly gratified with the co-operation of the rabbinical leaders in the community," said Morley J. Pape, Chairman of the United Jewish Appeal Sabbath. "The first United Jewish Appeal Sabbath which took place on Saturday, March 11th," continued Mr. Pape, "elicited many expressions of deep understanding of the problems facing the United Jewish Appeal."

ONE MANKIND

"When a Jewish child suffers in North Africa, a Jewish parent in North America feels anguish," said Rabbi Shamai Kanter of the Congregation Beth Am. "When a Jewish scientist teaches nuclear physics to a Burmese student near Beersheba, a Jewish businessman feels pride in Toronto; and when a Jewish social service agency helps an adolescent find his way to productive adulthood, all of us rejoice. There are no boundaries between people. All mankind is one. That is why we need not be prophets or pollyannas to predict that the response to this year's United Jewish Appeal will be outstanding."

MAGNITUDE OF TASK

In pleading for sacrificial giving on behalf of the current campaign, Rabbi Walter S. Wurzburger, spiritual leader of Shaarei Shomayim Congregation, termed the United Jewish Appeal "A magnificent spiritual enterprise, dedicated to the advancement of the philanthropic and social ideas of our racial heritage."

In his sermon Rabbi Wurzburger said, "Through the U.J.A., the Toronto Jewish community can become partners in the process of liberation, helping our fellow Jews to emerge from degradation and oppression to a life of freedom and dignity in the land of Israel. The grave emergency besetting the Jews of Morocco bespeaks the urgency and magnitude of this task."

FOR JEWISH AFFIRMATION

Rabbi Albert Pappenheim of B'nai Israel Beth David Congregation told his congregation, "For years without end the Jew has sought to find himself. Ceaselessly he has been debating the question, 'What is a Jew?' There is no limit to the number of answers proposed. Ideologies have grown, proliferated, and shrivelled away. Still there is no theory to satisfy all.

"The United Jewish Appeal is our most powerful means of Jewish affirmation. It subscribes to no doctrine, espouses no ideology, except that Jews will ensure their survival by supporting their own communal institutions; that they will alleviate Jewish suffering in all the four corners of the earth; that they will fight for the fulfillment of their aspirations, of which Israel is the cherished embodiment. By supporting the United Jewish Appeal we uphold the best in Jewish tradition and we demonstrate to a world sorely in need of compassion, that by the attribute of mercy, a people and all mankind can be saved."

FULL REAWAKENING

Rabbi Benjamin Hauer of Beth Jacob Synagogue referred to the portion of the Torah "Vayakhel" particularly the first verse which reads ". . . And Moses gathered the whole congregation of the children of Israel and said unto them 'these are the things which the Lord hath commanded that ye should do them.'

"Here was a brand new people," Rabbi Hauer said, "just freed after centuries of slavery, already viewing their first accomplishment. This collective accomplishment was the erection of their first sanctuary, the tabernacle in the desert, which came into being only through the voluntary contributions of each and every Jew.

". . . Our people in the last decade and a half also went through a national reawakening. After centuries and millenia of persecution, Israel finally could look forward with hope to its reunification with its ancient homeland. To turn this hope into reality, a concerted national effort was required by the entire congregation of Israel in all the lands of their dispersion."

"This our people did. Through their participation in the United Jewish Appeal, Jews througout the free world, have indicated their ability to unite, and their willingness to act on behalf of their people."

IMPORTANCE OF GIVING

In the sermon delivered by Rabbi Joseph H. Kelman of Beth Emeth Synagogue, he stated:

'How did the Jews of old become a nation? What was the first step taken after they received the Ten Commandments? It was the giving of the shekel by every Jew. Then came the campaign for funds — jewels, materials, for building the Temple. In Exodus, Chapter 36 verse 6, Moses has a paradoxical problem in that he has to tell the Israelites to stop bringing money. Today our problem is to continue to urge our fellow Jews to give. During the time that the Jews lived in the desert they were all living together — in one place. The same shekel which was given by Jews living in Israel, was later on given by Jews living in the Diaspora and sent to Israel. It is a tradition that we outside of Israel must do our share to support Israel in her endeavours. In reality, when Israel, gets help from UJA it is not money that is used directly for herself. Our responsibilities to the Jews in Morocco for instance should be as great as Israel's. Yet we fulfill our obligations by a token of money, not in sharing accommodations, finding jobs, houses, food, etc., for these refugees."

"What Israel has done to assimilate the hundreds of thousands of immigrants is a remarkable story. . .

". . . Remember that all this was accomplished at a time when Israel was surrounded — and is still surrounded — by enemies. And yet she was able to absorb 1,200,000 immigrants, many of whom are now making their contributions to Israel and democracy. IN ALL THIS THE UNITED JEWISH APPEAL HAS HAD SOME SHARE. Israel has had its own Peace Corps, calling it by a different name.

"Living here in Toronto it is not feasible to join the Peace Corps of either the United States or Israel. We can do our share by continuing to show the same support for Israel, and even more than we did in the past. With all the talk ofrecession, let's not make the United Jewish Appeal and other worthwhile causes our first areas of economy. We should all remember that this is the Bar Mitzvah Year of Israel. Let us give her a generous gift. Let us keep on in the spirit of straining ourselves to the utmost in order to help her in her most worthwhile causes."

RECOGNIZING RESPONSIBILITIES

Rabbi Michael Celniker of Beth Tzedec Congregation referred to the United Jewish Appeal Sabbath from his pulpit with the following message:—

"In recognition of the ethical and spiritual values underlying the responsibilities of organized Jewish community life in Toronto, and to emphasize the support which is being asked from individuals and communities of Jews for Israel and other parts of the World, the last Saturday has been declared as a special Sabbath to be called the Toronto United Jewish Appeal Sabbath."

"Through the U.J.A. Sabbath," said Max Tanenbaum, chairman of the United Jewish Appeal Campaign for 1961, " the message of U.J.A. has been carried to the Jews of Toronto dramatically and emphatically."

CHILDREN CELEBRATION AT CONGREGATION HABONIM

Hundreds of people, children, their parents and friends of Congregation Habonim, crowded the Judaea Brotherhood Temple on Sunday, February 26, to celebrate Purim. All the ingenuity and love of mummery and fun went into the preparation of this party, and the old tradition of getting the greatest enjoyment out of this happy festival was remembered in an unbounded and most colourful fashion, as can be seen from the photograph printed below.

The chairman of the Hebrew School and Youth Committee, Mrs. K. T. Schatzky, extended the opening greeting and then turned the reins over to Mr. Michael Sachs, one of the Hebrew School teachers. He led the children in Purim songs and presented the two first grades in a comical Purim farce which had all the ingredients of the story but which was given an especially humorous twist. Later, Peter the Clown entertained the children in a riotous way and led them in a parade of costumes.

Refreshments for all and presents for the children rounded off another one of Congregation Habonim's very successful children's parties.

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JUSTICE AND JUDGES

It is unavoidable that in a trial like Eichmann's the court and prosecuting authorities should come under no less scrutiny than the accused.

This is, in many ways, to the good, since Israel's legal system is one that many older-established States could be justly proud of.

Israel's judiciary has played a distinguished role in establishing and widening the rule of law in the young State.

But since the scrutiny will be hypercritical in many cases, it behooves the Israeli authorities to be scrupulously careful.

ADENAUER ON EICHMANN

Can. Jewish News 24-3-61 Pol. Coord. Div. Ext. Aff.

The German Chancellor's statement in Bonn to the effect that the German people is not responsible for Eichmann's crimes is sharply criticised in Israel.

The Israeli Press showed a strong resentment of Dr. Adenauer's statement about the Eichmann trial.

The Histadrut paper "Davar" tempered its criticism of the German Chancellor by saying that he showed "sincerity and courage by publicly expressing his fear", but it added that "instead of regretting the holding of this trial, democratic German leaders should use it to give impetus to large scale educational campaign among their people".

The Religious newspapers are more forthright.

"Hatzofeh"', the organ of the N.R.P., writes:

"Dr. Adenauer's statement is truly a cause for concern. It creates a strange impression among those who tend to see him as a symbol of the good German".

"Hamodia", Agudat Israel's organ, said:

"Many millions of Germans were active participants in the machine of mass murder . . . Tens of millions of others participated in some other ways in the holocaust, and even those who stood aside are not free of responsibility . . . We are very sorry that the Germans are forgetting. Otherwise, they would not complain about Eichmann's trial, which will remind them, and the entire world, about the terrible holocaust."

JEWS AND APARTMENT HOUSES

The other week, in introducing the second reading of his bill against discrimination in apartment house renting, Premier Leslie M. Frost singled out the message he received from the Canadian Jewish Congress commending him for this legislation, and read it in the legislature. The reason he chose the Jewish message, was, as he said:

> ". . . many people of that faith are the owners of apartment buildings and apartment houses in Toronto. Therefore the fact that we have an approval from people who are representative to quite an extent, of ownership of apartment buildings is indeed, I think, a very fine indication in the province."

No one complained about Premier Frost's allusion, as it was generally assumed that his reference was well meant and that there was no hint of malice in the remark. There might have been circumstances when a remark of this type, made on a different occasion and by a different speaker, would have been resented and perhaps challenged, as its motives might have been suspect. It is a sign perhaps of our maturity and our coming of age — and of the respect in which the head of this province is held — that the reference went without adverse comment.

It is possible, too, that the occasion — the announcement of a long-awaited anti-discrimination law, had considerably to do with the cordial reception.

It would be interesting to know - quite incidentally and without drawing any inferences - purely from a demographic point of view, what the proportion of Jews is among apartment house owners, and if the proportion is "high", what particular factors have propelled this group into this economic endeavour?

Perhaps it could be a project for Louis Rosenberg, Canada's senior Jewish statistician, or for one of his disciples of the rising generation?

North-American Jewry: A Remarkable Balance Sheet

Jewish federations, welfare funds and community councils in the United States and Canada raised a total of $128 million in 1960 for local, national and overseas Jewish needs, the Council of Jewish Federations and Welfare Funds reported in an annual review of Jewish communal services just published.

Toronto occupies a special place of honour because of the steady annual increase in our contributions to the United Jewish Appeal.

In 1960, Toronto had the greatest percentage of increase in contributions of any similar-size community on the continent.

In addition, some $55 million was raised by non-local agencies outside of the welfare fund allocations; another $24 million came from non-contributor sources such as earnings, fees, subscriptions and investments, and $41 million was realized from the sale of Israel bonds.

These sums add up to a quarter of a billion dollars per year. Included in the figures are the incomes of the federations and welfare funds and national and overseas service organizations. They do not include non-contributed income of local service programs.

The sum raised by the 216 member agencies of the Council, $128 million, compares with $130.7 million raised in 1959, a drop of 1.5 per cent. It represents an increase, however, of 3.8 per cent over 1958 when the federation campaigns totalled $123.3 million.

These and other figures are included in the annual CJFWF survey entitled, "Jewish Communal Services; Programs and Finances". It summarizes major developments in Jewish communal services and analyzes the programs and finances of leading Jewish agencies.

The total raised by federation campaigns since the end of World War II (1946-1960) has exceeded $2 billion, the survey notes. These funds were contributed by more than 1,000,000 donors and were distributed to hundreds of local service agencies, national organizations and overseas agencies. Tens of thousands of volunteer workers were involved in the campaigns.

The largest single beneficiary of these campaigns was the United Jewish Appeal which received more than 90 percent of its income from them. Its share of the 1959 total amount budgeted (the most recent year for which complete figures are available) came to 61.6 per cent. This amounted to $44.6 million from cities other than New York; it received an additional $18.5 million from the Greater New York UJA campaign. Complete returns for 1960 are expected to show that the UJA received approximately $60 million from the federated campaigns.

North American Jewish philanthropic agencies had about $96.5 million available for total overseas Jewish needs in 1959. This compares with $82 million in 1958. About four-fifths of the total was used for philanthropic programs in Israel; the balance mainly in North Africa and Europe.

The total income from the sale of Israel bonds was over $470 million in the ten years from 1951 through 1960. Of this sum, over $400 million worth of bonds was sold in the United States.

Thirteen overseas agencies other than the United Jewish Appeal showed an income of $24.5 million in 1959 compared with $22.8 million in 1958. The largest sum was raised by Hadassah, $9.7 million. The Israeli institutions of higher learning; Weizmann Institute, Hebrew University and Technion, raised about $7.4 million in America in 1959. In addition, all three institutions received grants from the Jewish Agency for Israel, a beneficiary of the UJA, and from the Israel government.

Local services received over $32 million from central communal sources in 1959 for operating purposes, compared with $30.5 million the year before. All local fields of service except refugee aid shared the increase in allocations.

National agencies in the U.S. and Canada had receipts of $60 million in 1959, including $5.7 million from federation and welfare fund campaigns. The five major national Jewish community relations agencies and the National Community Relations Advisory Council received over $7.4 million, compared with $6.9 million received in 1958, a rise of 7 per cent.

The Jewish hospitals received more than $10.4 million in 1959 but only a fraction of this figure ($132,600) came from the federations and welfare funds. Some fifteen cultural agencies raised over $16 million in 1959, about $638,000 of which came from federation allocations. Religious agencies had receipts of $24.4 million and national service agencies had receipts of $1.7 million during the same period.

The Council of Jewish Federations and Welfare Funds is the national association of 216 united Jewish fund raising and welfare agencies. These central communal organizations, representing over 95 per cent of the total Jewish population of the United States and Canada, annually raise the bulk of all North American Jewish philanthropic funds for local, national and overseas Jewish needs.

"LISTEN—WHEN I GET THROUGH WITH IT, IT WON'T BE WORTH BELONGING TO"

N. Y. Post

The North American Scene — By OSCAR HANDLIN

ROCKWELL AND THE U.S.

Dr. Handlin is Professor at Harvard.

The recent activities of Georges Lincoln Rockwell, coming shortly after the swastika epidemic last year, have called the attention of Jews and other Americans to the possibility of a new out break of antisemitism in the United States. Unreal as is the prospect for any such development, it has caused genuine unease in many parts of the country. That the threat is not now serious makes the concern with it all the more significant.

The freedom and looseness of American society offers continuing opportunities to the demagogues. Men who are moved either by sincere hatred or by the selfish desire to capitalize upon hatred can readily find the means to organize. A lunatic fringe is thus characteristic of politics in the United States.

Twice in the past the appearance of such groups posed serious threats to the security of American Jews. Between 1919 and 1924, the Klu Klux Klan organized some four million members in a vast association directed against the conspiracy of the Elders of Zion to conquer the United States. For a time, the Klan held control of such states as Oregon and Indiana and its propaganda reached a vast audience.

A decade later, in the midst of depression, several million Americans found their way into one or another of several antisemitic movements. The Christian Front and the Silver Shirts were among the most successful of such organizations, which often directly imitated the Hitlerite storm troopers.

Both movements blew themselves away in time. During the war all such organizations bore the odium of disloyalty and lost the capacity to attract significant followings. The Columbians who made a brief appearance shortly after the peace made no headway at all.

A handful of promoters have continued to turn out pamphlets and periodicals that repeat the old antisemitic libels. But Common Sense, published by Conde McGinley in New Jersey, Gerald L.K. Smith's The Cross and the Flag and F.L. Britton's American Nationalist in California, and Russell Maguire's American Mercury in New York have dwindling subscription lists and no perceptible influence. Other old timers, like Elizabeth Dilling in Chicago, repeat the ancient cliches without genuine hope of being heard. Here and there juvenile delinquents in tiny groups play at being Nazis.

Under these rather bleak circumstances, Rockwell, the young, self-styled leader of the American Nazi party resolved to gain attention by aggravating the Jews so badly that they would have to give him publicity.

Significantly, neither he nor the other antisemites were able to capitalize upon the two issues of the past year which were potential sources of inter-group tension. The candidacy and the election of a Catholic to the presidency certainly stirred the fears of Protestant America. But the religious question did not become a source of conflict as it did in 1928. Nor have the problems created by desegregation. The White Citizen's Councils, intransigent as they are on color line, have generally resisted appeals to antisemitism, despite the activity of Jews and Jewish organizations in the struggle for Negro rights.

The unease of Jews in the face of a Rockwell is not therefore an expression of lack of confidence in their future in the United States. On the contrary, it reveals their own aggressiveness and assurance. Their well-organized defense agencies have taught them to be sensitive to the danger even from the tiniest sparks. They will not turn their cheeks or let slurs and slanders pass unanswered.

Above all, the Jews are now Americanized, in their second or third generation in the United States. The defensive postures of the Old World are meaningless to them. And, as Americans, they are quick to take offense at any questioning of their common faith in the equality and dignity of man. As long as that faith persists the lunatic agitation of the antisemites will not spread from its fringe.

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MEANING OF THE EICHMAN TRIAL

By IVOR BAVELLE

On the eve of the Eichmann trial Professor Arnold Toynbee has publicly compared Jewish behavior towards the Arabs during Israel's War of Independence with Nazi genocide. When challenged by the Israel Ambassador in Canada, Toynbee in fact withdrew his outrageous statement. He characteristically shifted his ground however, and finished up by ambiguously equating the principles of the Nazi "final solution of the Jewish problem" with the general immorality of the historic conduct of all nations.

Toynbee's performance, and some of the public reaction to it, nevertheless remain shocking enough and serve to remind us of the real meaning and importance of the Eichmann trial. These should be considered under three aspects: crime and punishment; humanity's consciousness and conscience; and the enduring verdict of history, involving historic truth and historic justice.

Little need be said about the first of these aspects. The talk about a Jewish thirst for vengeance, about an Old Testament inability to forget and forgive, has clearly antisemitic motivations and should be rejected with indignation.

Nor is there any truth in the assumption that Israel might encounter some difficulty in applying to the Eichmann case the highest and most impeccable standards of judicial legality. The nations of the world must recall that the idea of law has molded Jewish spiritual tradition for millenia, and they must realize the impact of this historic fact upon the reborn Jewish state.

In Israel as elswhere, perhaps even more than elsewhere, there are doubts, reservations and sharp differences of opinion on the general subject of capital punishment. However, there

Then there are the attempts to minimize the full extent of the should exist no doubts anywhere as to whether a man, if found guilty of some or all of the crimes enumerated in the charge sheet against Eichmann, ought to be brought to justice and punished or ought to be left to go scot free. At any rate, no such doubts are admissible so long as institutions of human justice are maintained upon this earth.

The enormity of the Nazi crimes strains and transcends imagination. Their contemplation causes the ordinary decent person to recoil in dismay and arouses in him an instinctive desire to turn away and close his eyes. This powerful and deepseated resistance must be overcome so that the realization of the Nazi horror may fully penetrate humanity's contemporary consciousness.

It is this difficulty that is being exploited by apologists of the Nazi regime, by men like Ahmed Shukeiri, or by Arnold Toynbee. There are those who want the facts to be passed over in silence and rapidly forgotten. This is nothing less than what Hitler and his lieutenants intended to happen.

For this purpose they devised an entire dictionary of veiled expressions and conspiratorial formulae designed to hide the truth in its entirety at least from connivingly inclined contemporaries and, later, from posterity. Certain history books at present in use bear witness of these tendencies and endeavours, and one encounters ample, nay overwhelming, evidence of a similar nature both in Germany and in many other countries on its West and East.

Then there are the attempts to minimize the full extent of the crime and of the tragedy, a haggling and lying about the number of the millions of the victims. Above all there is the obstinate and malevolent effort to distort and obscure the very essence of the Nazi genocide: the inhuman, icy and deliberate resolve; the bloodthirsty, murkily fantastic and wordy ideology of extermination, implemented with fanatic-

(continued on page 10)

Modern Dutch Poetry

by Paul Snoek

MY FATHER

My father was an inventor.
One morning he invented
a butterfly, but forgot
to make it fly, oh fly.
Then he died, my father,
and there we were with that
16-ton 772-pound butterfly
on our hands. But thank god
a poet bought it off of us
and taught it to fly.
He taught it the art of flying.
And the butterfly really flew.
The butterfly, the loveliest insect
literally flew itself to death.

Translated by James S. Holmes

MIDDLE EAST DIARY By AMOS

"TEDDYBOYISM" IN POLITICS

Those who have been advocating the granting of long-term British credits to Egypt could do well to ponder over Belgium's recent experiences.

Belgian capital had done a good deal to develop Egypt; the Belgians did their best to avoid political entanglement and to get on with the Egyptians. It did not help them. Nasser used the Congolese President Kasavubu's action in breaking with the U.A.R. as an excuse for sequestering Belgium-owned enterprises.

Nasser also used the killing of Lumumba as an excuse for launching the Cairo mob against the Belgian Embassy, and refused even to apologise. The Belgians had no alternative but to break off diplomatic relations, whereupon Nasser has also seized the property of individual Belgians, down to their flats, furniture, clothes, jewellery, and cars.

This is not the first time that Nasser has used political events for piracy of this kind. In 1956 he confiscated British and French property, and stripped Egyptian Jewry of most of their wealth. All this money went to finance expanded expenditure on arms, white-collar jobs, and other handouts which secure the regime political support.

Any further investments or long-term credits to Egypt by Western Powers would be providing only further hostages to Nasser and encouragement of international piracy. We now once again have an Embassy in Cairo for Nasser's mob to sack when he wishes. Why the British taxpayer should be called on through the Export Credit Re-insurance Department to grant loans and investments for Nasser to confiscate passes understanding.

Nasser's blatant rejection of Belgian demands for apology and compensation for the sacking of their Embassy is unprecedented, but typical of the application of "teddyboyism" to international affairs.

There have been suggestions in the British Press and some political circles of late that Nasser has moderated his hostility towards his fellow Arabs and the West and now constitutes a "respectable" bulwark against Communism in the region. Nothing could be further from the truth.

First, as far as the Congo is concerned, Nasser is now much closer to the Soviet position than the other "Casablanca Powers" (Ghana, Libya, Ceylon, and Morocco, for example).

Now Nasser has chosen to renew his attack on the generally pro-Western Maronite Community in the Lebanon. In his speeches at the Ommeyid Mosque in Damascus, he let loose a torrent of hate against the Lebanese Minister of Finance, Pierre Gumayyil, and other members of the Lebanese Phalanx, which had an unmistakable under-current of Moslem anti-Christian prejudice. He has also restarted the attacks on King Hussein of Jordan; he had stopped them during the Arab League Council meeting at Baghdad.

Not long ago Mr. Wyatt, among others, called on Britain to give Nasser full support in his feud with General Kassem of Iraq, on the ground that the latter was rapidly communising the country, and claimed that failure to support Nasser would play into Communist hands.

Fortunately his advice was not followed. Now relations between Moscow and Baghdad have cooled considerably, and Communist pressure is being exerted against Kassem. His astuteness in prising the Communists' fingers off all levers of power has aroused particular bitterness in Communist and fellow-travelling publications, including the February issue of the International Communist journal, "Problems of Peace and Socialism." The lessons are worth taking to heart.

SERMON FOR THE WEEK

FATHERS AND SONS

Love has been defined as a temporary abrogation of the critical faculties. This is surely an understatement. A permanent rather than temporary lack of objectivity would appear to be the distinctive characteristic of most of the relationships of love which we see around us. The loving parents who can see their offspring for what they are, as opposed to what they would like them to be, are at a premium in our community. Husbands and wives whose opinions of one another would tally with those of an external unbiased observer are rarities. On the whole there is a tendency to see magnified rather than true-to-life pictures and, since love is akin to hate, a reverse process can also be seen at work. Parents are either "wonderful" or "absolutely impossible"; children are either "geniuses" or "bitter disappointments"; marriages are either so happy that never a cross word is heard — at least, so we are led to believe from the typical post-prandial wedding speech — or ripe for the divorce courts. Those whom we love, as the old rhyme might put it, when they are good are very very good and when they are bad are horrid. But Judaism teaches that God loves us and that we must in return love God. Does this relationship also partake of human limitation?

Superficially, alas, yes, God is too often both loved and believed to love partially. He is loved as the promoter of our personal success and believed to love as some excessively doting father. Alternately He is hated and denied because of suffering either experienced or witnessed. Who has never met the businessman whose love of God is directly related to his profits graph, or heard the question "How can God love us if such and such can happen"? In both cases man has imposed on a potentially sublime relationship defective human categories which produce a caricature of truth.

In truth God loves us. Even a good mortal father loves not less because his son fails his G.C.E. How then can we expect the love of our Heavenly Father to be linked in any way to earthly success, however pleasant, or earthly failure, however bitter. Even a good mortal son loves his father irrespective of the material or spiritual benefits which the latter may or may not be capable of conferring upon him. Shall we expect God to love us less than good fathers their sons or love Him ourselves less than good sons their fathers?

One of the tasks allocated to Elijah, the harbinger of the Messiah, in the prophetical reading for the Great Sabbath is that of "turning the heart of the fathers to the children and the heart of the children to their fathers". Our ancestors were keenly aware that without an authentic dialogue of love between fathers and sons God's purpose for the world could not ultimately be accomplished. In rabbinic literature the idea is further developed — the immediately pre-Messianic age is envisaged as a time of complete breakdown in interpersonal family relationships. Perhaps rabbis instinctively realised that unless these relationships were authentic, religion was that much the poorer and the Messiah that much farther from coming.

Passover is essentially a family Festival, a time when sons turn to fathers and fathers to sons. It should also be an occasion for pondering on all our relationships of love. How much of the Divine Truth is reflected therein? To what extent are we ourselves preparing the world for the coming of the Messiah?

ONLY IN AMERICA

By HARRY GOLDEN

CRASH PROGRAMS AND EDUCATION

For the past few years I have been following with interest the ever-growing number of "crash programs" that seem to explode all around us.

As soon as the Russians launched Sputnik we had a crash program to produce more scientists. We did everything for this crash program except hire the teachers to instruct the budding scientists, so the colleges, I understand, still spend part of the first semester teaching students how to operate a Bunsen burner. Everything we want done we think can be done only by instituting a crash program.

Even literature has fallen victim to our passion for speed and hurry. "The one-hundred-great books" are growing in popularity and more and more of our scholars are devoting their time to the choosing rather than the reading.

But "the one-hundred-great books" idea, to my mind, is just another crash program with the same problems all such crash programs have. It may get things done so reports can be written up, but it doesn't always get things done well. In the case of literature, it may get some of the books read, but it doesn't get them understood.

It doesn't always seem wise to put such confidence in crash programs. Dr. Selman Waxman of Rutgers University spent many years sifting earth and examining it and thinking about it before he came up with streptomycin. James Joyce was in no hurry to finish Ulysses or Finegan's Wake. Of the latter book he is supposed to have remarked it took him 20 years to write and it should take people 20 years to read it.

Winston Churchill barely managed his graduation from Harrow. He went into the Lancers and was stationed in India. In his book, "My Younger Years", Sir Winston says that he decided to educate himself. The Lancers went out on duty at six in the morning and returned to their barracks at ten and remained there while the hot Indian sun was high up in the heavens. At sundown they took the field for polo.

Sir Winston decided to educate himself during those seven hours every day in the barracks. He wrote to his mother, Lady Randolph Churchill, to send him some books and the first package contained Winwood Reade's The Martyrdom of Man, and four volumes of Gibbons' Decline and Fall of the Roman Empire which the young Churchill put in his saddlebag.

Other books eventually caught up to him, but by that time he had read and re-read the first ones he had received and they had a more profound influence on him, because he completely assimilated them, than all the encyclopedias and "the-one-hundred-great books" ever chosen.

IT DID NOT END AT APPOMATTOX

When General Robert E. Lee of the Confederacy handed over his sword to General Ulysses S. Grant of the Union that should have ended the Civil War then and there. But ideas don't always die as easily as swords are passed back and forth, and the South refused to accept the fact that their idea had and the North helped keep this belief alive.

What continued the Civil War was the Reconstruction, a political and social economy financed by the North at the expense of the South. With the Reconstruction, the North accomplished what the South had only tried to do with secession—they made America into two separate countries. The Carpetbagger Era continued the struggle, but with the South's compliance.

Carpetbaggers inundated the South, robbing it of its resources, selling bogus railroad bonds, fixing elections while Union soldiers patrolled the streets and Government agents repossessed plantations. They were able to do this not because they were Northerners and the South was defenceless, but because, as Jonathan Daniels of the "Raleigh News and Observer" commented, "Southerners were able to substitute cash for chivalry."

No one has a monopoly on the vices: Carpetbaggery was a two-way thoroughfare. There were plenty of Southerners with their fists in the till, too. William T. Dortch, who had served in the Confederate Senate, journeyed up to Morristown, N. J., to ask General Milton Littlefield, whom Daniels calls "The Prince of Carpetbaggers", to come back to North Carolina and stand trial. Littlefield replied he would, if every Southerner he'd bribed also come back. Dortch did not press the cause. He knew "too many sinners to select one for stoning."

The cruelty and bitterness of the Reconstruction Period lived on in the mind of the South and eventually the War and the Reconstruction became mixed up with the never-ending war all people fight in all times and all places — the war against poverty and disease, the war against filth and degradation, the war to better oneself and the community, the war to make things better for the children. For a long time, this was a hopeless battle in the South. The price of cotton, the staple on which the South had based its economy, dropped. It fell drastically year after year and no staple could be found to replace it.

With the weight of a crippling poverty upon them, Southerners took refuge in a dream world. They remembered when a man with sufficient imagination and hard work could establish a dynasty. They remembered when people dined beneath glittering chandeliers from French china and Italian stemware, and they remembered when fatback and grits were not a steady diet.

Living this dream, breathing it with every waking sentence, making political rhetoric of it, Southerners neglected the hard truth that, had they won, the poverty would have been even worse. For the South was an agrarian society and the Industrial Revolution had overtaken the world.

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CAULDRON OFF THE BUBBLE

Washington & Jerusalem: New Policy?

By RICHARD YAFFI

Pressing international problems, particularly the continuing crisis in Congo and Laos and the heavy Soviet onslaught on the United Nations Secretary-General, Dag Hammarskjoeld, have seemingly ruled out any early initiative on the part of the new American administration to promote a Middle East peace settlement between Israelis and Arabs.

Both President Kennedy and his Secretary of State, Dean Rusk, are, in the sphere of foreign affairs today mainly preoccupied with the dangerous situation that has developed in the Congo since the murder of Lumumba and the very real threat that civil war in that area might lead to a Korea-like situation. Particular concern is felt at the State Department at the new and persistent wave of sabre-rattling by Nasser and his propagandists and the violence of their attacks on President Kennedy who is being openly accused by the Cairo radio and press of responsibility for Lumumba's death. The career diplomats at the State Department who, under the Dulles regime only two years ago, leaned over backwards to appease the Cairenes, have now, for the first time, seen the malevolent Egyptian Dictator in his true colours.

In this embittered atmosphere it is generally conceded that any American effort at this juncture to promote better understanding in the Middle East would be futile and doomed to failure. Furthermore, the comparative tranquility on Israel's borders and the absence of Arab military provocation has made it more difficult for State Department planners to focus attention on this area when real and immediate threats to world peace exist in Africa and, to a lesser extent, in Asia.

POLICY NOT CLEAR

Some indication of United States priorities available in the dispatch of two top-ranking roving ambassadors, Averill Harriman and Mennen Williams, on Presidential missions, Harriman is on a grand tour of European capitals to consult with America's Western allies; Williams is visiting African centres. The implication clearly is that the Middle East is not a region which requires the urgent attention of Washington.

In any event it is improbable that either President Kennedy or his Secretary of State have yet formulated their Middle Eastern policies or decided how best to tackle the apparently insoluble problems of that troubled region. Nevertheless, a positive indication of the President's thinking on this thorny subject was provided at last summer's annual convention of the Zionist Organisation of America. It was admittedly an electioneering speech, but the Democratic nominee, as he then was, nevertheless caused a stir by his forthright and courageous proposal that all the authority and prestige of the White House be used to call into conference Israeli and Arab leaders to consider privately their common problems. He made it abundantly clear that in his view the American President must take the lead in restoring peace to the Middle East.

DULLES & KENNEDY

That lead has not yet been forthcoming, but these are still early days. The President has a reputation for not making promises lightly and his Jewish supporters are confident that when the Congo and United Nations crises ease and relations between Washington and Cairo become less strained there will be evidence of American initiative to deal with Middle Eastern problems. This will certainly be done through diplomatic channels and with a minimum of publicity without the fanfares that accompanied every move, actual and envisaged, of the Eisenhower-Dulles regime.

It may be taken for granted that the new administration will not pursue Dulles's discredited Middle Eastern policies. For at the Z.O.A. convention Kennedy strongly criticised Dulles's pre-Suez policy and "the series of incredible American blunders" which led to that crisis. In the light of this statement it is inconceivable that the present administration will revert to policies whose main features were indecision, immobility, inconsistency and partfailty. And despite America's obvious anxiety to maintain good relationships with the oil-producing countries of the Middle East and prevent further Soviet penetration of the area, the odds are that President Kennedy will not stoop to appeasement of the Arab States at the expense of Israel.

TIME WILL TELL

Apart from his own strong views on this matter, the President has close to him many Jewish officials and advisers, such as Philip Klutznick, former head of the United Jewish Appeal and now American representative on the United Nations Economic and Social Council, who would certainly strongly counsel against, and probably resist, any attempt to sacrifice Israel's interests for temporary Arab good will.

It will probably be many months before any real pattern of American policy in the Middle East becomes evident. Economic and technical aid, in various forms, will in the meanwhile undoubtedly continue, not only to Jordan, Lebanon and Israel, but also to the United Arab Republic. Fear of further Soviet penetration leading to a virtual stranglehold on Egypt undoubtedly rules out cessation of American assistance to Nasser unless further Cairo provocation causes a real rupture between the United States and Egypt.

"REALISTIC" APPROACH

Washington's interest in preserving peace in the area and anxiety to defend the independence of small sovereign States needs no emphasis; the intervention in Lebanon in 1958 was sufficient evidence of American determination to thwart aggression through external attack or internal upheaval. And President Kennedy is on record as stating that "it must be definite that we will act promptly and decisively against any nation in the Middle East which attacks its neighbours.... with whatever force and speed are necessary to halt any aggression by any nation". No clearer warning of America's intention to preserve the regions status quo could be given.

American political initiatives in this region must, in the absence of any concrete moves, be confined to the realms of speculation and, perhaps, wishful thinking.

But many well-informed Washington observers believe that American policy, when formulated, will be on a realistic basis and designed to come to grips with the tremendous problems of the area. Settlement of the Arab refugee question will be high on the list. And it is anticipated that American readiness to contribute to the solution of this issue will be evident in the form of financial aid to facilitate the rehabilitation and resettlement of refugees in Arab territories.

No one expects the Kennedy administration to perform miracles and overnight remove tension that have existed for well over a decade. But there is undeniably some optimism among American Jews that Kennedy's energetic team will, unlike the Eisenhower Cabinet, make real efforts to bring peace and stability to the Middle East.

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THE SECRET IS OUT

The Man Who Inspired Kennedy's "New Frontier"

By David Wise

Mr. Wise is the Herald Tribune White House Correspondent

WASHINGTON — Arthur M. Schlesinger Jr., now a new frontiersman, tells in the first of his four volumes titled "The Age of Roosevelt" how the phrase "New Deal" was born over hot dogs and coffee, in Albany, the third week in June, 1932.

The origin of the phrase "New Frontier" twenty-eight years later is one of the most closely-held secrets of the Kennedy administration.

But it can now be reported here — for the first time — that the "New Frontier" was born over ginger ale and hors d'oeuvres at a cocktail party in Boston, the third week in June, 1960.

Dr. Rostow

Samuel I. Rosenman, an adviser to President Roosevelt, is credited by Mr. Schlesinger with inserting the words "New Deal" in Mr. Roosevelt's acceptance speech at Chicago.

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Walt W. Rostow, an adviser to President Kennedy, is responsible for inserting the phrase "New Frontier" into Mr. Kennedy's acceptance speech at Los Angeles.

As Mr. Schlesinger reports it, Roosevelt and Rosenman waited in Albany, working away at odd moments to cut down the draft of the acceptance speech written by Raymond Moley. "After listening to the all-night balloting, Rosenman, nervous and restless, retired with hot dogs and a pot of coffee to try his hand at writing the peroration which he half thought would never be used."

"It was then that Rosenman... set down the sentence, 'I pledge you, I pledge myself, to a new deal for the American people.'"

Like the words "new deal", the phrase "new frontier," is not unusual, or necessarily original. Both phrases were used in literature before they were used in politics. Dr. Rostow, the originator of the "New Frontier," used a variation of the phrase himself in his book "The Stages of Economic Growth," published a year ago. On page 134 of the book, the phrase "new peaceful frontiers" appears.

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This is the way the "New Frontier" became the symbol of John F. Kennedy's Presidency:

All last spring, Dr. Rostow, an economics historian at Massachusetts Institute of Technology and one of the organizers of the wartime O.S.S. toiled away for Mr. Kennedy as one of the key behind-the-scenes brain-trusters in what came to be known as the "Cambridge group". (Later during the campaign it was Dr. Rostow, now deputy special assistant to the President of national security affairs, who drafted the basic outlines of Mr. Kennedy's speeches on military policy.)

As the Democratic National Convention in July loomed closer Sen. Kennedy was confident of nomination and work began on an acceptance speech.

On June 16 one of the members of the Kennedy academic advisory group threw a cocktail party at a Boston apartment. Sen. Kennedy was invited, but no one was sure he would be able to come. Most of the members of the "Cambridge group" were there and the party was going full steam when the door opened and Mr. Kennedy walked in accompained by Prof. Archibald Cox, of Harvard Law School, a leader of the "Cambridge group" and now United States Solicitor General.

Scotch was flowing, but Sen. Kennedy ordered, and got, ginger ale. He was mobbed by well-wishers. One of them, Dr. Rostow, managed to zero in and get the candidate's ear. Dr. Rostow began talking animatedly to Mr. Kennedy. Prof. Cox drifted off.

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Boiled down, what Dr. Rostow was telling Sen. Kennedy was this:

"I've got the slogan—the New Frontier." The party swirled around, but Dr. Rostow kept talking. Sen. Kennedy listened with interest. (Later, after his nomination and election, he told an aid that it was the single most important idea of the campaign.)

Following the cocktail party, Mr. Kennedy asked his staff for drafts of an acceptance speech. Several were submited; two contained the phrase "New Frontier"; one was written by Dr. Rostow and the other by Max Freedman, Washington correspondent of the Manchester "Guardian". Sen. Kennedy liked the phrase; it stayed in.

• • •

And so it was that when the Democratic candidate for President of the United States appeared before cheering thousands in the Los Angeles Coliseum the night of July 15 to deliver his acceptance speech, he said:

"We stand today on the edge of a New Frontier—the frontier of the 1960s..... Are we up to the task? Are we equal to the challenge?"

Over a ginger ale, a new frontier was born.

REVENGE FOR BERGER

LONDON, (JCNS) — Isaac Berger, the Israeli-born American weightlifter, gained a triumph in Moscow when he won an international competition in which his greatest rival, the Russian, Minaev, competed. Berger's total for the three lifts was 798 lb. — which was 22 lb. below his best — while Minaev could reach only 793 lb.

These two weightlifters have for years dominated the world feather-weight division. They have shared the first two places in most international contests.

In the past year, Berger seemed to be getting the upper hand in his tussle with the Russian and was a favourite for the Olympic title. But Minaev, in peak condition, was a convincing winner, and Berger had to be satisfied with a silver medal.

DATELINE: ISRAEL

By Carl Alpert

I Think As I Please

FOR OR AGAINST TV

HAIFA — TV or not TV — that is the question which will shortly confront Israel in all its seriousness, and with all its complexities. The problem is intensified by the reality of television beyond our borders. The residential area of Mount Carmel is already marked by hundreds of television antennas which with comparative ease clearly bring in programs from Lebanon, Syria, Cyprus and sometimes beyond. Israelis used to joke about immigrants who brought TV sets with them. It is no longer a joke.

As the number of receivers in Israel multiplies, the pressure increases for the production of domestic programs. The young, competent, dynamic heads of the Israel broadcasting service, Kol Yisrael, are straining at the leash to enter the field of video. They have marshalled all the arguments in favor: mass education, cultural values, and in the case of Israel especially, a valuable tool to bring about national integration of immigrants coming from diverse backgrounds, cultures and civilizations.

It is no secret that Ben Gurion is opposed to the introduction of television in Israel, and it may well be that the step awaits only B.G.'s ultimate retirement from leadership. Hanoch Givton, director of Kol Yisrael, told us that even after a positive decision is taken, two years will be required before the first programs will be ready. Unofficial preparations are already under way. Representatives of Kol Yisrael have been studying the operations of foreign TV systems, so that this country may learn from the experience of others. At the Technion, courses are offered in television engineering, and the students seem confident of jobs after graduation.

When television comes to Israel it will be government operated, as is radio, though commercial sponsorship of programs will no doubt be invited, under rigid controls. It is too early to say what a receiver will cost, but one estimate is that the smallest set, of local manufacture, may sell at a minimum of around $500.

Heavy customs duty on imported sets will keep prices up. A big shock will come with the licensing fee, and an authoritative estimate is that the set owner will be called upon to pay an annual license tax equivalent to around $5 for the privilege of tuning in. Remember that Israelis pay a license fee for their radios, equivalent to about $7.50 annually.

Such costs would definitely make television an instrument of luxury, available only to those of the higher economic levels. How, then, will it serve the masses — those most in need of the educational and cultural programs? Will television screens be set up in public squares, or perhaps in theatres which will charge admission?

Arguments pro and con fly furiously whenever the subject is debated. Prof. Nathan Rotenstreich warns that television misleads man into thinking that he can acquire wisdom and culture in easy, pre-digested doses, whereas in fact he is learning only to imitate that which is shallow and cheap. There can be no true education without effort; television requires only passivity on the part of the public. The implication is that it dulls the senses, rather than stimulates the mind. Other critics have pointed out that much of the time on American TV is devoted to cheap entertainment.

Givton replies to such arguments that no matter what TV may be like in the U.S., Israel can be more selective in its programs. With government operation, there is no reason to expect that movies or wrestling matches would be given time. He revealed that to begin with, the Israel transmitter would probably be on the air only three hours a day, during the evening. About half of this time would be taken by domestically produced programs, and the remainder by shows carefully selected from the international library of TV tapes.

Medium of education, or shoddy entertainment? Large sums to be spent on television, while immigrants still live in inadequate housing? These are some aspects of the problem which Israelis will have to weigh in the months ahead.

HUMAN RELATIONS

Mourning the Dead

DR. ROSE N. FRANZBLAU

QUESTION: My mother, a widow, is partner with another woman in a candy store. The other woman has a husband who works on and off. This couple also shares my mother's apartment, sharing all the expenses.

My mother recently lost a sister who lived out of the state, quite a distance away, involving a good 10 hours of travel. She wanted to go to the funeral and come back the next day. But she was talked out of it by several people, including myself, because she is not a healthy woman and it would be too much for her. There is another sister, also living out of the state, who couldn't go because of illness.

Now, my mother, who is an angelic person, but weak, has a very guilty conscience for not having gone and stayed at least a week. Her partner said she would have closed the store for that week if my mother would have mentioned it at that time. She said she wouldn't have been able to work that full week by herself.

My mother also wanted to fulfill the religious custom of staying at home and mourning for one week. But her partner talked her into three days, saying that business people have to be practical.

ANSWER: Conscience makes a person strong. The weak, lacking a conscience, go about doing things that hurt others without any feeling of guilt afterwards for having been inconsiderate.

However, sometimes conscience can be unduly strict and punitive. The self-flagellation which the person then inflicts can be unfair.

Even when the relationship between the members of a family is the most loving, the survivors are left with a burden of guilt about the deceased. It may be for unfriendly thoughts or for things that were done or left undone. Often people overestimate how much hurt was actually inflicted and punish themselves needlessly. Mourning ritual was developed to help the living bear the pain of loss. Tears and suffering wipe clean the slate of guilt for remaining alive, and the suffering brings self-forgiveness.

• • •

Sometimes the expense or inconvenience that keep a person from visiting a loved one when she is alive present no obstacle at all when the person is dead. Relatives and even friends who do not see each other for years suddenly find time or money to attend a funeral. While the rationalization usually is that it is done to make those close to the departed feel better, the real motivation may well be to alleviate one's own guilt, as well as to lighten the pain of the loss.

To some people, a funeral is a very difficult experience to go through, and in self-protection they will find reasons for staying away. But, sometimes avoiding unpleasantness makes one unhappier than facing up to it. The recriminations with which the person plagues herself may go on for a far longer time than the mourning period.

• • •

Your mother seems to be an independent and responsible person, who cares for herself and makes sure that she is not a burden to her loved ones. Her respect for others seems to extend also to her partners and co-workers. Your mother could not have been persuaded to stay away from her sister's funeral if she didn't feel that is was right to do so. But in retrospect she is assaulted by some doubts.

Your mother's regrets are a normal form of mourning. She will feel much better after her work of grief has been done. Her decision to stay home from the funeral made out of consideration for herself and her partner was a sound one. Your mother should be told that when she takes care of herself she is showing consideration for her loved ones.

They should reassure her that her self-concern is right, and it is a boon to them as well as to herself when she stays well.

Bearing a Grudge

QUESTION: Last month, my boy friend and I decided that we would marry. Although we are both young—he 21 and I almost 20—we feel that we can manage very well. I will teach upon my graduation from College in June, and this, with whatever he earns as a part-time worker, is more than enough to live on.

Recently we argued on the telephone over an engagement ring. Since I was going to get one in the spring, I thought it would be nice to get it now, instead of waiting. I admit now that the whole thing was silly. But when we were arguing, his mother got on the phone, and said some very nasty things to me.

My boy friend and I have made up. However, every thing is not all right between his mother and myself. She was wonderful to me until that telephone conversation, but I find it difficult to forget the things she said to me in anger.

Now she is trying to be nice to me again. I'd like to spend time with his father and his sister only. I sincerely feel that it can never be the same between his mother and myself. Therefore, I wonder if I should try to stay away from his family altogether. My biggest fear is that she will say something which will make me "blow my stack."

ANSWER: Disagreements between couples and their families during the engagement period are normal and happen to everyone. When the couple direct their anger at each other, disagreements are usually quickly resolved and do not repeat themselves. But when an outside person becomes the target, the fight may be kept alive much longer because there is no ready means of talking out and clarifying the disagreement.

You and your boy friend have made up, but the fact that you are still angry with his mother will keep alive the cause of that anger, which involved the formal declaration of your engagement.

• • •

FROM HER SUBSEQUENT APOLOGETIC BEHAVior, which is mature and gracious, she evidently now regrets ever having said things which were painful to you. But you cannot admit being responsible for the argument which backfired to hurt you. This shows that you may still have some growing up to do. You have made a slight movement in that direction by admitting that making an issue about getting the ring a little sooner was silly. Similarly, the mother may have been reacting to the demands and pressures which you were putting on her son rather than to the question of when the ring was to be given to you. She may have felt that you were taking the initiative away from him as a man.

Your fantasy of getting even with her by excluding her from your other contacts with the family is unrealistic and childish. After your marriage, you will be the woman in your boy friend's life, and you should be, but to contemplate displacing his mother in her family group is a residual infantile wish which should have been given up long ago.

• • •

PERHAPS MORE THAN YOU FEAR REACTING violently to something your boy friend's mother might say, you fear showing some of your weaknesses. The boy friend naturally loves your strengths and is not critical of your weaknesses. But his mother does not love you quite enough as yet to overlook the flaws.

The more you stay away from the boy friend's family for such reasons, the more you will tend to move away from him emotionally. This will delay the formation of a good and lasting relationship. Begin now to act as grown up as you'd like to think you are. Invite your future mother-in-law to lunch or tea. In the intimacy of a twosome, you can express to her how hurt you still are. Listen to her explanations of the behavior for which she now apologizes and accept them as you want others to overlook your mistakes and not hold them against you.

Had you discussed the question of the engagement ring with your boy friend face to face and in private, this state of affairs probably never would have occurred. Both love-talk and angry-talk should be expressed directly, face to face. Then the love can be believed and the tension and anger relieved.

Intruding In-Law

Question: My son, a college man having several degrees and holding an executive position, is married to a college graduate the same age as he. Despite the fact that they have two children, their marriage is not a happy one.

Prior to their marriage, the girl requested that we write a large amount of life insurance in his name, of course making her beneficiary. Needless to say, her request was not complied with. She had told us that she wanted to protect herself.

Recently, my daughter-in-law was making a business transaction. I pointed out to her very tactfully how she could save $100 on the deal. Her reply was: "Money does not mean that much to me; I will make your son work harder because he has to live with me."

I rarely visit them or give advice. My daughter, younger and married, as well as my unmarried son, insist that I tell their brother about his wife's latest declaration of her feelings for him — otherwise they will.

I am in a quandry. Perhaps it is important to mention that their courtship was of a short duration. We have agreed to abide by your decision.

ANSWER: Perhaps it is important to recall that although their courtship was of short duration, their marriage has endured. Observers who attempt to make judgments about the relationships of others should be aware of the psychological difficulties inherent in the task they undertake. When the observers are insiders, members of a family group, their own wishes and problems sometimes infiltrate and adulterate these judgments.

In criticizing your daughter-in-law, you are really being critical of your son for having made such a poor choice of a wife. With all his fine educational achievements and all his vocational success he is either not very bright or not very strong. Otherwise he would not choose a person who is out to fleece him.

Without necessarily being aware of it, you may have shown your disapproval of the girl and your wish to break up the relationship. What you said, what you asked and even what you suggested may have given accusing clues to your feelings.

Even while accusing your daughter-in-law of being very grasping, you belittle her ability to make money deals, and place yourself in the position of being much wiser and more able than she. You evidently can succeed in getting more money out of a deal. Your daughter-in-law may well be reacting to this feeling that you give her about not being very bright or acute in money matters by the statements she makes.

It would seem that with a family of children and grandchildren you should have more positive things to occupy your time and attention. It is certainly no service to your daughter or your unmarried son to get them involved. Each should be occupied with his own life and loves. The insistence of your daughter and your younger son that you tell the older brother about his wife's latest declaration may be motivated by the feeling that your first-born was your favorite, and by their envy of the concern which you have always expressed for him and for his welfare. They can now legitimately express their jealousy under the cloak of agreeing with their mother, and carrying out her wishes.

The love you undoubtedly have for your grandchildren should make you want the marriage to continue and prosper, and you should do everything in your power to help it do so. The removal of your intrusion and your "helpful" informing activities would be a step in the right direction. You must accept the marriage of your son and his inevitable dedication and devotion to the female of his choice. Interest yourself in worthwhile causes and work for them. You may then feel a more worthwhile mother without the need to intrude on and supervise your grown children.

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TORONTO ORBIT

BY BERNICE DYMENT

The Beth Tzedec institute . . . Dr. Brock Chisholm and a new code of Ethics . . . Religious Education . . . More about Eichmann . . . Distinguished Award . . . A precedent established . . . Beware of the label "Discriminatory".

It was a deeply thoughtful and troubled audience of more than 600 persons which emerged from the main hall of Beth Tzedec Synagogue last Wednesday evening, following the third lecture of the "Institute of Ethics" Series. Guest speaker was Dr. Brock Chisholm, former Director-General of the World Health Organization of the United Nations, a man of broad and comprehensive interests and achievements rarely equalled in the world today — in any country. That Dr. Chisholm deserved to receive the "Humanist of the Year Award" was abundantly clear to all in his audience here, for the breadth and scope of his vision and views truly embrace the human race, in toto.

"It is upon our generation, now, at this moment, that the veto power over continuing human evolution rests." This I would say, was the corner-stone of Dr. Chisholm's thesis. Never before in the history of man has such a challenge been delivered to any one generation — the capacity to "over-kill," a military invention which makes it possible to kill more people than there are in the whole world. The terrible and horrendous fact of this situation is that we have no established traditions or attitudes to bring to bear on finding a solution to the threat of total destruction.

"With the human race in jeopardy this obviously calls now for a re-assessment of all our assets and liabilities. We must begin to understand ourselves better than ever before, and to question deeply what of our accumulated ancestral wisdom is still valid today, to meet the new peril. Our ancestors permitted warfare to occur — this luxury is not permitted to us any longer."

It's terribly frustrating to me, not to have the space, to transmit to you, my readers, the full report of what Dr. Chisholm had to say. His message had an urgency that MUST somehow be conveyed to every responsible member of our community — every community. We must be ready to undergo the discomfort of "thinking," we must question our whole pattern of "believing," we must "mature" in very short order.

It was a grim picture Dr. Chisholm painted and we must each of us accept our responsibility for ensuring that there will be future for the human race. Pretty sobering thought, isn't it.

RELIGIOUS EDUCATION

An opportunity to hear one of Canada's foremost educators express his views on the current religious education issue in our schools will be available on Wednesday evening, March 22nd, at the Museum Theatre. The Ethical Education Association are sponsoring a public meeting that evening with Professor Charles Phillips of the Ontario College of Education as principal speaker.

Professor Phillips has clearly stated his opposition to the teaching of religion in the school on other occasions, but this meeting will enable many more p- le, vitally concerned with the question, to gain a clearer insight into the matter from a leading Canadian authority on education If you take a passive, but interested position on this issue, I heartily commend this particular lecture to your attention — sometimes we need a little stirring-up — and the views of a man of Professor Phillips' stature cannot be ignored. The meeting is scheduled for 8.15, but the theatre has a capacity of only some four or five hundred seats, so — Come Early!

MORE ABOUT EICHMANN

New revelations about Eichmann, never before printed, and irrefutably documented, will appear in the forthcoming issue of "MacLean's" Magazine. The author is Valerie White, formerly of Czechoslovakia and now a Toronto journalist, who worked in Eichmann's "Central Office for the Solution of the Jewish Question" in the Protectorate of Bohemia and Moravia, and knew Eichmann personally. She managed somehow to retain documents, photographs and directives from this office, despite the fact that she was, towards the end of the war, a reluctant guest of the Theresienstadt concentration camp.

Among the revelations to appear in Mrs. White's article are the true facts about "Operation Robbery" — what was done with the Jewish property confiscated by Adolf Eichmann's organization. It's a "behind-the-scenes" documentary by one of the very few people who survived those events, or who emerged from behind the Iron Curtain.

Watch for it — sometime in April. When I spoke to Mrs. White she was not quite sure under what title her article would appear, but you can be sure that these days, anything with "Eichmann" in the title will get star-billing.

CANADA COUNCIL GRANT

Professor Bora Laskin of the University of Toronto Law School will spend a year abroad commencing next fall, thanks to a Canada Council Grant recently awarded to him. While in Europe Prof. Laskin will make an intensive study of Constitutional Law with special emphasis on Privy Council decisions. He will be accompanied by his wife and teen-age daughter. Mr. Laskin is a leading member of Holy Blossom Temple where he served as Chairman of the Religious Education Board, and as a member of the Board of Governors. He is as well, Chairman of the Legal Committee of the Canadian Jewish Congress. We congratulate Mr. Laskin on this distinguished award and wish him a fruitful and rewarding sabbatical year.

OUR ARTICULATE RABBINATE

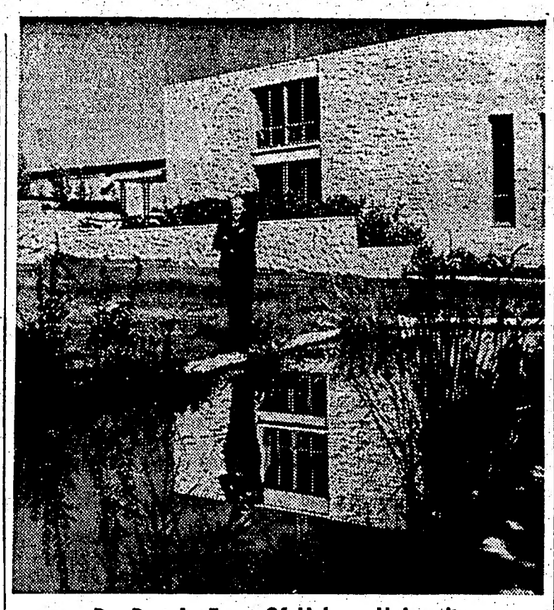
For the first time in the history of Marquette University in Milwaukee, this Catholic institution has invited a Jewish theologian to present a lecture in their St. Thomas Aquinas Lecture Series. Dr. Emil Fackenheim, formerly Rabbi of Hamilton's temple Anshe Sholom, now professor of Philosophy at the University of Toronto, and noted author, will deliver this year's St. Thomas Aquinas Lecture on the subject "Metaphysics and Historicity," thus establishing a precedent for Marquette University. On one or two occasions in the past, Protestant clergymen have been invited as guest lecturers.

Closer to home, two other prominent Toronto Rabbis are participating in inter-faith lecture series as guest lecturers. On March 15th, Rabbi David Monson of Beth Sholom addressed the School of Religion at Deer Park United Church on "Judaism." Rabbi Abraham Feinberg of Holy Blossom Temple will be a participant in the series "Great Canadian Preachers" at Park Street United Church in Chatham.

CRYING WOLF AGAIN?

Are we Jews hyper-sensitive to imagined slurs on our race and religion? Another case of "Crying Wolf" has been pointed out to me in the instance of a question which appears on the application form for employment with the Union Carbide Company. Applicants are requested on the form to enumerate organizational affiliations, "EXCLUDING those fraternal, military, business, or labor unions to which the applicant belongs which would reveal his race, creed, colour, nationality, ancestry or place of origin." Contrary to the interpretation placed on this by my informant who considered it discriminatory, this request is instead an instance of a company bending over like a pretzel to avoid any possibility of discrimination.

It just proves, you really have to read that fine print with great care and an open mind. It would certainly be doing a grave injustice to a reputable firm to brand it with the stamp "Discriminatory."



Dr. Best In Front Of Hebrew University

DR. CHARLES BEST TO ADDRESS HEBREW UNIVERSITY MEETING

Dr. Charles H. Best, C.B.E., F.R.S., co-discoverer of insulin and one of the world's most distinguished medical researchers, is shown as he stands in the gardens of Canada Hall at the Hebrew University of Jerusalem.

Dr. Best will deliver a public lecture on "Israel and the Advance of Medicine", Wednesday, April the 5th, 8.30 p.m. in the Congregration Hall of Holy Blossom Temple. Dr. Best, who visited Israel several months ago, returned to Toronto filled with admiration for the high standards of research and experimentation in which the Medical School at the Hebrew University is engaged. While in Israel he took a number of beautiful slides which he will display.

The meeting is being co-sponsored by the Toronto Chapter, Canadian Friends of the Hebrew University and the Israel Medical Association of Ontario. President of the Toronto Chapter of the Friends is Arthur Minden, Q.C. Dr. Sydney L. Wax is Chairman of the Medical Association.

The office of the Canadian Friends of the Hebrew University is at 491 Lawrence Avenue, West (RU. 7-0136).

Welfare Committee of the **Sunnyside Lodge #449, Independent Order of Oddfellows:** Seated, left to right — J. Finn, Noble Grand; N. Greenspan, Chairman, Welfare Committee; Standing, left to right — H. Mandelbaum, S. Levine, I. Zener, B. Parker.

ODDFELLOWS FOR KUPAT HOLIM

The Welfare Committee of the Sunnyside Lodge N. 449, Independent Order of Oddfellows, has decided to raise $10,000 in order to send a Mobile Medical Unit to Kupat Holim in Israel.

Under the chairmanship of Nat Greenspan and his committee, consisting of Jack Finn, Noble Grand; Al Barris, Vice-Grand; Saul Levine; Max Miltchen; Harry Mandelbaum; Ben Parker; Izzie Zener and Morris Buim, an all-out effort is being made to reach this objective.

The special project for raising funds for this most worthwhile cause is in the form of a subscription draw, which will be limited to only one-thousand tickets at $10.00 per subscription.

The winner of this draw will receive a 24-day, all-expense tour for two to Europe or Israel. In the event that, for some reason, the winner cannot make the trip, he will receive $2,000 in cash. In order that all the money raised by the draw will go toward the project,, the Welfare Committee of Sunnyside Lodge is contributig the prize money of $2,000 from its treasury.

The help and cooperation of all those interested is necessary to successfully complete this undertaking. Anyone wishing one or more subscription tickets please call Nat Greenspan, RU. 1-2700; I. Zener, HU. 5-2030; Jack Finn, RU. 2-3927 or Harry Mandelbaum, HU. 1-1648 — and we will personally deliver them to purchaser.

Don't hesitate to call us anytime during the day or evening, because Israel needs our help and we — in cooperation with you — will be able to fulfill our pledge which they so richly deserve.

PAINTING AT HADASSAH EXHIBIT

Quentin Reynolds

By ESTHER

Members of the Toronto Hadassah Organization gathered at the Beth Tzedec Synagogue on Monday March 13 to officially launch the 1961 Youth Aliyah campaign.

The guests were welcomed by Mrs. John Devor, president of Toronto Hadassah.

Mr. Bernard Mayer, Youth Aliyah chairman outlined the work of Youth Aliyah. This year Youth Aliyah has special meaning as it marks the centenary of the founder, Henrietta Szold.

In 1933 Hitler's bully boys favourite sport of Jew-baiting led Henrietta Szold to form a group primarly concerned with rescuing Jewish children from the hell that was Germany, to Israel.

More than 100,000 children have been saved since the formation of the Youth Aliyah which maintains 267 installations including schools, kibutzim, vocational centres etc. to help integrate the children, and through them their families.

Mrs. Sydney Wise, first vice-president of Toronto Hadassah introduced guest speaker Quentin Reynolds, noted author and foreign correspondant.

Mr. Reynolds a longtime friend of the Jewish people recently collaborated with two Israeli journalists on "Minister of Death," an account of Eichmann's life and capture. He mentioned that Ephraim Katz and Zwy Aldouby are former Israeli intelligence men who had been collecting information on Eichmann for years.

The contention that truth is stranger than fiction was proved when the burly author told of Eichmann's mistress who is now running a delicatessan in New York catering to Jewish people.

In a press conference prior to the meeting Mr. Reynolds said he hoped Eichmann would go free. "A death sentence would be a victory for the monster who said he would jump into his grave laughing knowing he killed 6,000,000 Jews", he said, "What is one life against 6,000,000? "By letting him walk out a free man he would probably get about two blocks."

DR. YA'ACOV TSUR IN TORONTO

The Toronto Branch of the Canada-Israel Association will have as guest speaker at its March 22nd luncheon meeting, Dr. Ya'acov Tsur of Jerusalem, chief executive of the J.N.F. and newly-elected Chairman of the Actions Committee of the World Zionist Organization. Dr. Tsur has had a distinguished career as a diplomat in Israel's Foreign Ministry in Latin America and as Ambassador to France.

The evening of March 22nd, Dr. and Mrs. Tsur will be guests of honour at a reception tendered by the J.N.F. to take place at the Regency Towers Hotel. Many prominent Jewish leaders in other Ontario communities will attend the event, marking the Diamond Jubilee of the Jewish National Fund.

YOUTH ALIYAH TO BENEFIT FROM ART AUCTION

On Saturday evening, March 25th, the Aviva Chapter of Hadassah presents its ninth annual auction sale of Contemporary Canadian Art in the Crystal Ballroom of the King Edward Sheraton Hotel.

This is the culmination of another year's intensive work on the part of the Aviva Chapter to raise funds for Youth Aliyah and at the same time promote Canadian art.

At a glance these two aims would seem to make strange bedfellows, but the Aviva Chapter has, through the sale of paintings, managed to stimulate an interest in contemporary Canadian art simply by making it readily accessible to the general public

Some 60 pieces of art — including sculpture — have been on exhibition from March 3 to 23 in Simpson's Baker Galleries. The collection has received much favourable comment from art critics and has been widely viewed. An added attraction at the exhibition has been the demonstration of various techniques given in the aker Galleries by several of the artists whose work is included in the exhibition and sale.

Prizes for the best work in the collection have been awarded to the following: First prize, John Gould; second prize, Augustin Filipovic; third prize, Robert Ihrig; honourable mention, John Hass ad Paul Macdonald. It is interesting to note that both the honourable mention winners received awards last year as well. An additional prize, the "Popular Awards" will be announced the night of the auction.

The sale will be officially opened for the second successive year by Dr. Martin Baldwin, director emeritus of the Art Gallery of Toronto, with the auctioneers again Messrs. Morley Pape and Leon Weinstein.

Guests attending the sale will have a chance for a close-up view of all the paintings and sculpture at the informal sherry party preview which precedes the sale — from 7.45 to 8.45 p.m.

In his opening remarks at last year's auction, Dr. Baldwin had some advice for the cautious or timid would-be buyer who lacks confidence in his own taste. He said: "If YOU like it, buy it!" Aviva Chapter members hope the public will heed this advice, and buy paintings — for their own lasting pleasure and for the benefit of Youth Aliyah.

Tickets are available through any of the members or from the ticket chairmen. Phone HU. 5-2809 or HU. 3-4416.

In Our Town And Elsewhere

LT. COL. BAKER TO RECEIVE THE BETH SHOLOM AWARD

Lieutenant-Colonel E. A. Baker has been selected as the recipient

LT. COL. BAKER

of this year's Annual Beth Sholom Brotherhood Award. Lieutenant-Colonel Baker is the eleventh recipient of this Award.

The Award will be presented at a special dinner which will be held in the Gerald Schwartz Memorial Auditorium, Beth Sholom Synagogue, 1445 Eglinton Ave., West, on Thursday, May 4th, 1961 at 6.15 P.M.

Beth Sholom Synagogue, which has a membership of fifteen hundred families, has been the vehicle whereby the Jewish community of Canada has honoured those who have contributed in great measure to the furtherance of Brotherhood in our Country.

Mr. Sam Blank is President of the Beth Sholom Brotherhood; Mr. Sidney Silver is President of Beth Sholom Synagogue; and Rabbi David Monson is the spiritual leader of the Synagogue.

After careful and considerable deliberation, the Special Awards Committee, under the Chairmanship of Mr. Wally Fisher, selected Lieutenant-Coloned E. A. Baker because he has exemplified the heights to which we Canadians can aspire and achieve.

TEMPLE SINAI GROUPS

Forthcoming events of the Sisterhood and Brotherhood Groups at Temple Sinai will feature the Third Annual Concert sponsored by the ladies when Miss Rise Stevens, outstanding operatic singer will appear as guest artist. Date for this event is Tuesday evening, April 18th. The March meeting of the Brotherhood, held on March 21st, followed a "Ladies' Night" theme when guest star was Miss Betty Walker, TV and recording artist, and also a featured performer in "Exodus".

SHAAREI SHOMAYIM SISTERHOOD

The April 11th luncheon meeting of Shaarei Shomayim Synagogue will be dedicated to honoring Israel's 13th birthday — one of a number of community events planned to celebrate the State's Bar Mitzvah Year.

FASHION SHOWS HIGHLIGHT

It is the season for fashion show teas and a number of women's organizations have planned their annual events around this theme. On March 21st, Mrs. Mark A. Levy was hostess at a fashion tea sponsored by Olga Shayne Chapter of Hadassah. On March 22nd, the Philadon Group will hold their spring show at North Toronto Memorial Gardens, in aid of needy families. Cancer research will benefit from a theatre night, to take place on April 13th, under the sponsorship of the Sinai Service Group.

MRS. LESLIE FROST HADASSAH GUEST

The annual Sherry Party of the Hadassah Organization of Toronto in support of its Youth Aliyah Program will take place on May 1st at the home of Mrs. M. Gerstein, 106 Old Forest Hill Road. Mrs. Leslie Frost will be guest of honor at this gala occasion.

● **The Eichmann Trial: Can** There Be Justice With Mercy? This provocative question was discussed by a panel on Tuesday, March 21, at the North Bathurst Talmud Torah. The panelists were: **Rabbi Bernard Rosenzweig; Louis Herman, Q.C.,** and **Julius Hayman**, Moderator was **Victor Sefton.**

● **On Sunday, March 19,** the Temple Breakfast Club of **Holy Blossom** Temple heard Mrs. Norman Grant speak on "West Meets East In Israel." Chairman was **Maurice E. Stark.**

● **Dr. Mordecai W. Johnson,** first Negro president of Howard University, Washington, D.C., will discuss "Ethical Issues In Race Relations," on **Wednesday,** March 29, at Beth Tzedec Synagogue.

● **Delegates from Ontario, Ohio and Michigan** Conservative Synagogue Men's Clubs, attended the Spring Conference of the Great Lakes Region of the National Federation of Jewish Men's Clubs in Detroit, Mich., on March 17, 18 and 19. The theme of the conference was "Areas of Decision in American Jewish Life."

The president of the Great Lakes Region is **Harry Lewis** of Toronto.

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SHOWBUZZ

by bruce richardson

O'KEEFE CENTRE

"Once Upon A Mattress," starring Imogene Coca and Edward Everett Horton, represents an unusual departure for theatre "on the road" across America.

The all-star cast is far stronger than the original production which played on Broadway without stars, and ran for nearly two years to packed houses.

IMOGENE COCA
Starring At
O'Keefe Centre

moat-swimming, weight-lifting, Indian-wrestling Princess Winnifred, is well-known to audiences throughout the country as the star with Sid Caesar of television's "Your Show of Shows." She was seen most recently on Broadway in the political comedy "The Girls in 509."

Edward Everett Horton, who has appeared in such motion pictures as "Arsenic and Old Lace," "Top Hat," "The Gay Divorcee," "Ruggles of Red Gap," "Lost Horizon," and "Here Comes Mr. Jordan," has also delighted audiences on the television shows "Matinee Theatre," "The Ernie Ford Show," "The George Gobel Show," and "The Bob Hope Show." In the role of the hen-pecked King in "Once Upon A Mattress" Horton makes his musical-comedy debut.

Also starring in this whimsical treatment of the beloved Hans Christian Andersen fairy tale is King Donovan who is familiar to television audiences as Bob Cummings old Air Force buddy "Harvey Helm" on "The Bob Cummings Show" and as "Roger" on "The Burns and Allen Show". His most recent motion pictures are "The Defiant Ones", "The Perfect Furlough", and "The Hanging Tree". With Miss Coca, he has just completed a successful summer tour in the tender comedy, "The Fourposter", and he appeared on George Abbott, Broadway's top director, staged the show for Broadway and prompted critic Brooks Atkinson to say that "he makes every actor look like a genius". The youthful, energetic cast of this swiftly-paced musical hit is one more reason why "Once Upon a Mattress" has critics singing its praises across the country.

CREST - SPRING THAW '61

For obscure reasons, there's a widespread notion that ballet training tends to turn a girl's legs muscular. Nowhere on earth — to be conservative — is this fallacy more clearly illustrated than in the undercarriage of Gale Gerber, a blond newcomer to Spring Thaw '61.

These are not her only attributes. Gale can sing and she can act, which she demonstrated in a season in Vancouver's Theatre Under the Stars in such musicals as Kiss Me Kate and Carousel. Then as a member of the Vancouver Ballet Company she came east for Toronto's ballet festival in 1953 and never returned to the west.

She joined Les Grands Ballets Canadiens in Montreal, then branched into television as a dancer and later commuted to Toronto to appear weekly on the TV program Hit Parade. A year ago she decided to stay in Toronto television, dancing on the Wayne and Shuster Show, the Jack Kane Show, GM Presents, Explorations and the Joan Fairfax Show.

Of those fabulous New York Giants." Shelley relates. "I have Dick Lynch studying acting at Nirine Productions in New York.

MEL TORME
Coming To
Club Oasis
April 3rd

GALE GERBER
At The "Crest"
Spring Thaw

He'll be a great western star on television." Once a season ticket holder at the old Hollywood legion boxing arena, Shelley calls 'Golden Boy' Art Aragon "the 'Bobby Darrin' of boxing."

Rise Stevens, celebrated femme fatale of the Metropolitan Opera House, will sing a recital on April 18 at Temple Sinai, Wilson Ave., under sponsorship of the Temple's sisterhood.

Sammy Sales, star comic at the Brown Derby, is cast along with Luther Adler and Joe Wiseman in 'The Dibbuk' a C.B.C. spec to be shown May first.

Leon Uris, told me during a discussion of Exodus in Hollywood last year, "My ambition is to write an authentic but tumultuous story of the boxing world."

Mel Torme — will highlite the nightly shows at At Seigal's Club Oasis, the week of April 3rd.

Gale spent the past summer on the Swing Gently network television program and last fall was seen in the revue Just for Fun.

Shelley Berman is an avid pro boxing and football fan. Counts among his friends, Kyle Rote, Frank Gifford and Dick Lynch

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FROM BROADWAY:

THE LYONS DEN

By LEONARD LYONS

TEL AVIV: The waiter, in his brand new uniform, brought the breakfast dishes quickly. He set the table while I sunned myself in the rays off the Mediterranean, on a terrace made of limestone quarried in Nazareth. "Sir", he suggested, "couldn't I bring you a nice piece of herring, too? Six kinds, we have". I mentioned the 12 kinds of herring at Grossinger's.

"But we are a young country", he said. Israel, too, could have had a dozen kinds of herring, he added, but Prime Minister Ben-Gurion had checked that program by insisting: "No, no. First the atomic reactor, and THEN the herring".

Thus do they joke about the years of austerity. Albert, the guide in the new red bus that brought us to Caesarea, the ancient Roman capital, to show us the excavations, pointed to the nearby golf course and said: "Only a few years ago all Israel was one big golf course — plenty of rough and sand traps. They could have put the 18 holes in anywhere".

Albert indicated — his bared left arm still bore the tattoo of his number at Auschwitz concentration camp — the orange groves near Hadera, which means "green". He said: "We Israelis love to eat oranges. Thank God we grow a few bad ones — otherwise they'd ALL be exported".

Beyond Nathania, within view of the hills of Jordan, we crossed a railroad track. "Years ago, a man tried to commit suicide by stretching out on the track and waiting for a train," said Albert. "He died all right — from starvation." But now the transport tonnage is vast, and Israel even builds its own cars. The late President Weizmann had said, in those early years: "We're getting to be a big state. We have horse thieves, but no horses yet."

Here, in this land where "Exodus," was filmed by Otto Preminger, the producer-director's name has become a verb. On the hill top, with its spectacular panorama of Haifa, the guide told us: "Now go and Preminger," meaning "take the photos." To the Arab guide in Nazareth, the important name is Linkletter. "I'm in his TV show," the guide beamed.

In the valley beneath the mountain where Saul and Jonathan planned their ill-fated campaign against the Philistines, catacombs recently were unearthed. There are 29 caves containing the tombs of people who died centuries ago. "I show you only this one, because the other 28 are no different", said the woman guide. "Force of habit. It saves electricity, and a lot walking."

We went on to the Mt. Carmel valley. "God's Vineyard," past Furadis, the peaceful Arab settlement whose windows are painted blue to ward off the Evil Eye: and on through Atlit harbor, where a Crusade ended — with Crusaders etching their names on the walls of caves, as "Kilroy" later did in a different war.

There were the citrus groves, producing the profitable Israeli melon. They bring so much on the market that once, in Paris, when my life ordered a melon at the Tour d'Argent and learned the price, she told the proprietor, "At such prices the melons should be the size of pumpkins — and come complete with original papers from Whitaker Chambers."

The fertile colors of the earth are displeasing only to the eye of Reuven Rubin, Israel's foremost painter. "All those landscapes I painted years ago, with the parched-earth browns, no longer are true", he sighed. "I'll have to start again." In the Negev, Ben-Gurion told me, "We are growing things in places where nothing ever had grown since the time of creation."

They have horses now, and cattle and sheep, vineyards and factories, a new diamond-cutting settlement, and also the world's newest hotel — the 200-room Sheraton Tel Aviv, whose modernistic dining rooms and ballrooms are adorned with abstracts, sculpture and other work of Israel's contemporary artist. The Sheraton operates but doesn't own this 59th hotel in its chain, preferring local ownership-control of its foreign properties, by way of averting possible nationalization.

The lesson came from Conrad Hilton's Habana-Hilton. When Castro took power, some of his men showed up with dynamite to blow up this Yanqui hotel. "You are welcome," the doorman told the dynamiters, "but remember this hotel does not belong to Hilton. It belongs to our union's pension fund."

The opening here marks another 1961 triumph for Harvard, where Robert Lowell Moore, now chairman of Sheraton, and Ernest Henderson, who became its president, first met. They formed a partnership to sell surplus German war goods after World War I, including a shipment of men's paper suits to sell at 65¢ each. The price was cheap, until they discovered that the paper suits disintegrated in damp weather.

They recouped their investment by selling the paper suits to undertakers.

And now they have a worldwide operation reaching to the shores of the Mediterranean. There were native singers and dancers at the festive ceremonies the other night. 'Horah!' someone shouted, and soon we were all up, dancing the ritual to "Havah Nagillah" — "Come, Let Us All Rejoice!"

THEATRE IN TORONTO By Barbara I. Pearl

SHOWCASE '61 AT THE O'KEEFE CENTRE

The week of March 13th brought "SHOWCASE '61" to the O'Keefe Centre. This great spectacle, produced, devised and directed by Norman Sedawie, presented Andy Williams and Diahann Carroll. Starred were Jack Creley, Don Francks, Jill Foster, Carlu Carter Dancers, Joan Stuart, Billy Van Four, Guido Basso.

That Andy Williams scored a hit was no surprise. In his own inimitable, relaxed manner, this amiable young man let loose his charm and sang as intimately as though for one, not for several thousand strong. His rendition of songs — some nostalgic, some noisy — captured the hearts of the not so young as well as the teen-ager. I especially liked his "Danny Boy". It displayed a soft side which Andy Williams should cultivate. "Hava Nagila", coming from him, sounded strange, though thoroughly enjoyable.

As for Diahann Carroll, she is the best thing since Lena Horne. Miss Carroll is a combination of refinement and sex, if that's at all possible. On stage her honey-colored skin seemed to flow into her pink-white gown. Her smile was brighter than the spot-light. And when she opened her mouth, it was sheer joy. Her interpretation of "Goody-Goody" was refreshing. Her "Summertime" was like a cool breath caressing one's cheek.

Miss Carroll's diction is, like herself, beautiful. Careerwise, she can go as far as she wishes.

What impressed and surprised me most was our "home" talent. I fail to see why Canadians slight their own performers. Canadiana may have suffered growing pains. That, however, is a thing of the past. It has reached adulthood and should be recognized as such.

Jack Creley and Don Francks possess a good sense of humour. Miss Jill Foster can compete with any American star. As for Joan Stuart — her versatility as a dancer cannot be denied.

"SHOWCASE '61" is fine entertainment. How could it be otherwise, with such studied precision?

Sports

MITEFF VS. CHUVALO

Alex Miteff, Argentina heavyweight, will be completing his training in Toronto for his scheduled 10-round boxing bout with George Chuvalo, Canadian heavyweight champion, on Monday, March 27th at Maple Leaf Gardens. He is accompanied by a sparring partner, Rudolfo Diaz, himself a topnotch boxer.

GEORGE CHUVALO
Canadian Heavyweight Champion

Diaz recently knocked out Von Clay, who scored a k.o. victory over Chic Calderwood, British light-heavyweight champion. Calderwood has been ballyhooed for a shot at Archie Moore's light-heavy title.

Miteff and Chuvalo fought to a rousng, disputed draw in Toronto in 1958. With Miteff ahead on points in the 10th round, Chuvalo knocked him down and through the ropes, with Alex managing to stave off Chuvalo's barrage until the final bell.

Since that time, Miteff has been rated in the first 10 heavyweights and is now ranked sixth by the N.B.A. and Ring, ahead of Chuvalo, who is eighth and Bob Cleroux, of Montreal ninth.

Chuvalo, who included a five-day training session in Syracuse with noted heavyweight fighter Willie Bell in preparation for this test with Miteff, is at his normal weight of 216-17 pounds, which gives him a comfortable working margin for his usual fighting weight of 210-12 pounds.

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Zionist Men's Association Bar Mitzvah Tour

MONTREAL (CJN) — It was a windy departure from Orly Airport in Paris as the Zionist Men's Association Barmitzvah Tour to Israel boarded an Air France Jet on February 28th for the final leg of a flight to Israel.

The 31 members of the Tour are now midway in an intense 22-day survey of the Jewish State.

Tour leader is Gerald Rubin, executive director of the Zionist Men's Association.

The following are on the tour:

Mr. & Mrs. Sam Fuhrer; Mr. & Mrs. Joseph Leibovitch; Mr. & Mrs. Szlama Davidson; Mr. & Mrs. M. J. Laxer; Mr. & Mrs. Maurice Cheifetz; Mr. & Mrs. Harry Edelstone; Mr. & Mrs. M.A. Wollock; Mrs. Pauline Friedman; Mrs. I. Davis; Miss Ray Cohen; Miss Rose Lax; Mr. Frank Neuses; Mr. John Bloom, all of Montreal, also; Mr. & Mrs. Samuel Greenberg; Mr. & Mrs. Ike Levine; Mr. & Mrs. Nathan Zelikovitz, all of Ottawa, also; Mr. & Mrs. Harry Shapiro of London, Ont.; and Mr. Milton Bassen of Saint John, N.B.

NEVELE FUN INSPIRES LP ALBUM

NEW YORK - As a result of the success with which the introduction of midnight jazz features with a Festival of Stars performing in person has met at Nevele Country Club, Ellenville, N. Y., the resort is scoring another first in the entertainment field.

Prestige Records has just pressed an LP album titled "Blues at the Nevele", spotlighting the talents of Claude Hopkins and his ensemble, the nightly in person musical attraction at the Safari Lounge of the world famous resort. The music featured on the LP is the same enjoyed so much by Nevele guests, many of whom have requested recorded version of the tunes to further enjoy between visits to the hotel. Hopkins, one of the jazz immortals of our time, has led many orchestras and played with outstanding groups thru the years, being one of the finest jazz pianists in his field. He is currently at work on a biography of his famed career, a chapter of which will tell of the comeback Dixieland jazz has made in recent years and especially with the success with which it has met in the Catskills where the Nevele has given impetus to the rebirth of the jazz and the popularization of world famous blues tempos, as featured in the new LP album.

Hopkins and the jazz features are an additional item of entertainment along with the top name talent the nightclub sector, the Stardust Room, of the resort, features.

WINES, MATZOS FROM ISRAEL

ISRAEL PRODUCTS POPULAR DURING PASSOVER FESTIVAL

Products of Israel will enhance many of Canadian 'seder' table this month as importers and retailers across the country report a record demand for "Kosher l'Pessach" Matzos and wines from Israel.

Heading the list are crisp and tasty AVIV MATZO and AVIV MATZO PRODUCTS, available at supermarkets and grocery stores everywhere. Another traditional mainstay of the seder table is CARMEL WINE now being sold at most Provincial Liquor Stores in Canada.

A welcome "in season" Passover treat will be the juicy JAFFA ORANGE.

EICHMANN

(continued from page 4)

al consistency, with cruelty, thoroughness and circumspection; the self-admiration and vanity of the killers; the chilling bureaucratic planning and handling of the murder machine, and the utter lack of any provocation whatsoever, the complete and absolute innocence of the victims both as individuals and as a community.

Jewish existence is still precarious in the world, and it is essential to appeal to humanity's conscience against anti-Jewish persecution and discrimination in certain countries, as well as against Nasser's scheming and preparations against Israel. Humanity's conscience, however, is receptive and responsive only to a certain degree. And this will depend in turn upon the level of awareness of the Nazi horror which humanity may prove capable of achieving.

Beyond this, however, such an awareness may well represent for the present generation in Germany and elsewhere a necessary element of its moral sanity. This, one would like to believe, is also the sincere understanding of the Protestant churches in Germany, which have appealed to their followers, to consider and ponder the facts that the Eichmann trial will reveal and prove.

It seems, however, that the highest purpose and the profoundest meaning of the trial are related not to the present but to the future.

It has become a commonplace to say that history is always written from a perspective, the perspective of the historian and his epoch, his own cultural and material environment and pattern of values. But we also believe that this does not mean mere chaotic relativism or arbitrariness. There are values that persist, like truth, or peace, or tolerance, or justice. We want moral progress. We want coming generations to attain a higher degree of realization of those values which we perceive to be self-evident and eternal. Peoples and humanity are formed by historic experience, and this means again awareness and knowledge.

It is very important that the historic knowledge and memory of the Jewish people of tomorrow and of the humanity of tomorrow should contain not a distorted or a vague and nebulous picture, but a clear, systematic, detailed, documented and, above all, carefully examined description of the Nazi attempt to destroy Jewry. The Eichmann trial presents an outstanding opportunity to draw up such a description. And since it will be a fair trial indeed it will also meet the stern demand for conclusive and irrefutible proof, proof that will stand the test of history.

KATZMAN IN TORONTO

"FARBAND" UNITES JEWISH FAMILIES

"Farband" is not the largest Jewish organization in North America, but its program makes it one of the most effective, in the struggle to perpetuate Jewish life, said Jacob Katzman, Associate General Secretary of the Farband Labor Zionist Order, when he addressed a membership breakfast here last week.

He said that those gathered at the meeting represented three generations. First were those who built Farband; who had ideas and ideals. This is one of the unique generations, the product of tremendous upheaval, of revolutionary upsurge. They were the bearers of the national renaissance within Jewish life. They brought our people into the 20th century. They laid the groundwork for the establishment of Medinat Israel, gave shape and character to every Jewish community in North America, put their stamp on Jewish life. When they came here, they slaved in sweat shops and brought into being a labor movement which today stands as a shining example to the whole trade union movement. This is a chapter written in letters of gold.

Then there is the second generation, "my generation," Mr. Katzman said, which was born into extremely difficult conditions and circumstances — the first North American born generation.

This was the generation which witnessed first hand the Hitler holocaust. More than half a million fought in the war against Hitlerism, saw with their own eyes what had happened to Jews in concentration camps — saw the gas chambers, the mass graves. They saw the pitiable remnants of European Jewry. They lived with these skeletons, and learned from them what the Jewish spirit contains. The ability to pick itself up, even in the camps, and establish governments and schools, farms, always with the deep desire to "go up" to Eretz Israel and build a Jewish State, said Mr. Katzman.

"It took trial and tribulation to bring this generation to recognition of its Jewish self, of its identification with its people. When we speak of the return of this generation to the synagogues and temples we must remember this is only one manifestation. This is a generation which received very little Jewish education, which is by and large ignorant of Jewish history, literature, Jewish culture in general, but is today striving to make up for all that was missed," he said. Not so long ago, continued Mr. Katzman, a publisher would not touch a book on a Jewish theme. Today every list of the 20 best-selling books includes three, four and sometimes five on Jewish themes or with special Jewish interest. Now non-Jews are reading these books. So are Jews. In other words, that desire to run away from one's Jewish self is no more. Today the tendency is in the other direction, he said.

Now we come to the third generation, which is beginning to come up in Jewish life, and for the first time is starting to make its appearance in any visible and sizeable way, he said.

While all of this concerns ourselves, the first and second generations — our prime concern must be for the third generation. The Farband in this respect is a unique organization in Jewish life. It has always talked in terms of the total family. In its program, Farband has always professed to deal not only with fraternal needs, but also cultural and spiritual needs of the whole family, he said.

Therefore the Farband built schools and helped bring about much needed changes in the attit des toward Jewish education. It built camps for family enjoyment and created greater interest in things Jewish.

"Now we must continue to forge the link that binds together generation to generation, pulling together for a more meaningful Jewish life, here, and in Medinat Israel."

These are tremendous challenges that can give wings to everything we do — lift our spirits — inspire us as in days of old when our people were path breaking, he concluded.

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EDIBLE OILS - the heart - and the Colour ban

From the Editors:

The C.J.N. reporter Frank Cohen has interviewed the leaders of the Institute of Edible Oil Foods. His information is based on the talks he had with the respective manufacturers. The Canadian Jewish News does not assume any responsibility for the Kashrut of products mentioned in this article nor for the views expressed therein.
The recognized authority for such information is the Kashrut Division of the Canadian Jewish Congress, 150 Beverley St., Toronto.

by FRANK COHEN

Ever since the scientists discovered a connection between certain heart complaints and a high level of cholesterol in the blood, medical men and the public have been taking a greater interest in the edible oils. According to the latest and best information on the subject it is the "high saturation" fats which increase the cholesterol most.

The saturation rating is highest for beef-fat, lard, and butter-fat. It is lowest for the liquid oils, soya bean, corn oil, sunflower, groundnut, and cottonseed oil. Olive oil, and hydrogenated liquid oils as in margarine, come in between the other two groups. We understand that this is in accord with the information released by the American Heart Association, Dec. 10th, 1960.

From this comparison it would appear that, where it is desired to keep one's cholesterol low, the above-mentioned liquid oils of low saturation rating should be used for all cooking and baking.

On the other hand, as a spread to take the place of butter, the desirable alternative is margarine made from hydrogenated (solidified) vegetable liquid oils.

This brings us to the consideration of the colour ban on margarine, which now stands in the way of health, as the lard-like appearance of uncoloured margarine is repulsive to everyone. Not only must no butter-dye be added by the manufacturers but any natural yellow tint in the vegetable oils must be bleached out, according to the law, we are told!

An interesting meeting was held at the Royal York Hotel on March 6th under the auspices of the Institute of Edible Oil Foods.

Mr. R. E. Merry the President expressed the opinion that there was no reason for a colour ban on margarine as there really was no butter surplus. What is talked of as a butter surplus is in reality a milk surplus. He made a very good suggestion that every school child be given an extra half-pint a day that will end both milk surplus and butter surplus.

The second speaker was Professor D. N. Huntley M.S.A. Phd., of Guelph Agricultural College. He said the government should be glad to lift the colour ban on margarine and increase its sale, because this will raise the demand for soybeans, a crop which can be grown in Ontario.

This will help our Ontario cash-crop farmers and find lots of jobs for our unemployed. It should also be profitable, the July quotation for Soya beans is $3.17, a 5 year high, states the current Time magazine.

The high-light of the occasion was an address by Mrs. G. Coombe, Chairman of the Toronto Margarine Committee.

Mrs. Coombe is an excellent speaker who is dedicated to getting fair play for the housewife. She read several letters from exasperated ladies who as she put it, are obliged to punch the margarine bag to get the colour into it.

It really seems their time so used — hundreds of hours in the aggregate — is pure waste, when it is realized that the whole thing could be done far better, in the twinkling of an eye, by a factory plant, and at no extra cost whatever. This argument should appeal to the Jewish mind, since according to the Rambam in his "Reasons of the Commandments", one of the objects of the Bible is to emancipate us from the time-wasting tabbos of the ignorantly superstitious which made their lives a misery.

This colour ban is redolent of the early days of the steam-engine in England, when the companies wanted to force the passengers into first-class carriages, they actually sprinkled coal-dust in the third-class compartments.

The colour-ban has made these housewives so irate, they say they will vote for anyone who will lift it. As Mrs. Coombe has already collected 10,000 signatures, let the politicians beware. When housewives 'phone her they call the ban "silly, stupid and childish".

The concluding speaker flew in all the way from Winnipeg to deliver his paper.

Mr. Richard Seaborn is a member of the Manitoba legislature and he has been battling with that body to lift the colour ban for years.

At long last a compromise was proposed. Butter colouring comes in 6 shades, from very pale to very deep yellow. The suggestion is that the first three shades be reserved for the butter makers, while numbers 5 & 6 be permitted to the margarine factories.

Though this is not much good because shades 5 & 6 are so dark in colour as to be objectionable to users of margarine, it will probably be decided in this way in Manitoba. Perhaps this is a step forward.

This writer observes: If, as is claimed, a difference in colour is necessary, why use an objectionably dark butter-dye? Perhaps a different shade could be both pleasant and distinctive. Such a shade might be, a pale shade of lemon or lime, and this would subtly hint at its vegetable origin.

Manitoba had a Board of Enquiry into the lifting of the ban, headed by Professor Dean Waines. His unbiassed enquiry resulted in a report stating that the ban should be lifted; however the Manitoba Cabinet rejected the recommendation in deference to Dairy interests, hence the present "compromise."

Jews have a special interest in the use of Edible oils. For centuries these cooking oils and fats have been given close Rabinical supervision. It was considered important that these foods should be pure and exactly as described. Not even and admixture of one part in a thousand of terefah fat was permitted.

Just as in the Middle Ages, when superior Jewish hygiene protected our people from many epidemics rampant among our non-Jewish neighbours, Providence, working through these same Jewish rules and regulations, protected the Jews in North-Africa from the havoc wrought recently by the admixture of poisonous mineral oils in the cooking oil. Though hundreds of people in North-Africa were killed or crippled by this poison, the Jews escaped the calamity because of the greater care, consequent upon strict Rabbinical control exercised over the cooking oils and fats used by the Jewish population.

In view of the importance of keeping the cholesterol in the blood low, and the recognition that in these cases margarine is the best spread to use, we have examined the situation as to which products on the market can be considered for consumption by the Jewish Community and are suitable for certification by the Jewish Ecclesiastical authorities. We are informed that: Two products are specially packed for the Jewish consumer — by the Standard Brands firm.

Another firm which makes vegetable margarine has a special interest for the Jewish consumer. While most other margarine firms include milk powder, butter or other milk products (as will be seen on the packets) the SUN BRITE PRODUCTS LTD factory — here in Don Mills, makes a "PAREVE" margarine "CHEFMASTER" without any milk products in it whatever. This is especially suitable as a spread for meat chicken sandwiches, where a milk product spread is of course against the Jewish dietary laws. This firm willy probably be applying to the Jewish Congress Ecclessiastical Authorities with a view to arrange for supervision and certification. We are informed that Monarch Fine Foods also produces goods which could be suitable for the Jewish consumer.

The product of one of the larger manufacturers of vegetable margarine is ALLSWEET.

According to Mr. F.L.J. Martin, with whom I had some interesting conversation, "Crisco" Shortening 1-lb pack put out by Procter and Gamble, does meet Jewish dietary purity standards; and is specially supervised for the Jewish consumer in this area.

As no doubt there are other manufactures of edible oils, margarine and shortening suitable for Jewish use we shall be glad to hear from them.

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Dr. Cureton made clear in his address to the YM & YWHA as reported last week in the CJN "For Women only," that with suitable exercise the effects of middle age can be postponed.

This is an idea which is gaining great favour in modern medical thinking. However, is it so modern? Masage (rubbing with oil) was commonly practised as a medical treatment back in Talmud days (over 2,000 years ago). In the rules for health written by Maimonides, in the 12th Century, and incorporated in the Shulchan Aruch of today, exercise is lauded as the foundation of health (In his old-fashined way he calls in manual labour). For better or worse, the era of toil and sweat is vanishing and may soon altogether be cut out of our lives with the on-set of the age of automation.

What will take its place? How shall we rid our bodies of accumulated wastes and poisons, keep our muscles and joints supple and healthy; our tissues and membranes free from ulcers and our internal organs free from atrophy or overgrowth?

This modern problem has a very modern solution. Today we have modern health clubs for men andfo r women. In these "palace of the exercising machines," adjustable to the strength and needs of each and every individual, is apparatus that will in a few minutes daily, take the place of yesterday's heathful toil. This does not entail the purchase of expensive scientific equipment.

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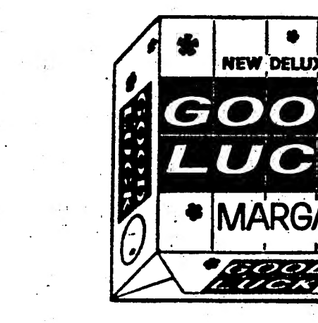

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The Woman And The Home

Mainly About Women

By ESTHER ZELDIN

• Olga Shayne Chapter, Hadassah, held a Spring Tea and Fashion Show on Tuesday, March 21st, at the home Mrs. Mark A. Levy, 1 Dewbourne Ave. Mrs. A. Parker was convener of the Tea and Mrs. Wm. Prager, convener of the Fashion Show.

Seated at the tea table were Mrs. Wilferd Gordon, Mrs. Harold A. Farber, Mrs. Harold Fink, Mrs. Sidney Wise, Mrs. Louis James, Mrs. Louis J. Samuels, Mrs. Allan Small, Mrs. Archie B. Bennett, Mrs. Benjamin Hillman, Mrs. Frank Goldberg, Mrs. Max Smolack, Mrs. Hyman James, Mrs. Bernard Mayer, Mrs. Bert Cooper and Mrs. Morris B. Kauffman.

• The "Y" Art Council, in conjuction with the Evening Groups of the National Council of Jewish Women and the Jewish Family and Child Service, held a Marriage Relation Workshop on Sunday, March 12th, at the new branch of the Y.M. & Y.W.H.A., Bathurst St. Keynote speaker, Dr. Stanley Greben, addressed the assembled guests on "The Marriage Relationship."

Workshops were on: what do we mean by "love"; romanticism versus reality; individual rights versus family obligations; emancipation of women — blessing or curse; living up to the Joneses versus sound budgeting.

The discussions were led by David Andrews and Sydeny Olyan of the Y.M.H.A.; Lillian Messinger, Carolyn Singer and Albert Abugod of the Jewish Family and Child Service. The summation was delivered by Jerome Diamond, Executive Director of the Jewish Family and Child Service.

• Members of the Book Review Group of the Holy Blossom Temple heard a review by Dr. Louis J. Kashdan on "The Second Crucifixtion" by Maurice Samuel.

Dr. Kashdan is rabbi of Temple Emanuel in Toronto.

Mrs. S. Lerner is convener of the Book Review Group.

• The B'nai Israel-Beth David Sisterhood was hostess to the ladies of the Church of the Apostles at their recent general meeting.

Rabbi Albert Pappenheim explained the rituals and customs of every Jewish holiday throughout the year. Ceremonial objects and traditional foods were shown to illustrate the rabbi's points.

Chairman of the meeting was Mrs. Murray Vernon. Committee reports were given by Mrs. Irving Atin, Mrs. Walter Shaul, Mrs. Rubin Marks and Mrs. Theodore Bloom. Refreshments were prepared by Mrs. Max Sandler.

• A Luncheon Meeting of the Shaarei Shomayin Sisterhood took place on Tuesday, March 14th.

Mrs. Victor Sefton, vice-president of the Sisterhood, introduced the guest speaker, Mrs. Abe Levine, vice-president of National Council of Jewish Women of Canada.

The topic of Mrs. Levine's address was "Values in a Changing Society."

Head table guests included Mrs. Ted Waldman, Mrs. Abe Levine, Mrs. Sol Schwartz and Mrs. Victor Sefton.

• Rabbi Morris Gorelick addressed the members of the Clanton Park Sisterhood on "The Romance of Passover."

Hostesses at the meeting were Mrs. Carol Schwartz and Mrs. Lil Snyder.

President of the Sisterhood is Mrs. H. Fine.

• A Board meeting of the Ontario Chapter, Women's Branch of the U.O.J.C.A., took place on Wednesday, March 15th, at the Clanton Park Synagogue. Present were representatives of the Shaarei Tefillah, Torah Emeth — Burnside, Clanton Park, M'Or Chaim, Shaarei Shomayim and Torath Emeth Jewish Centre Sisterhood; also Ner Israel Yeshiva College of Toronto, Women's Auxiliary.

The guests were welcomed by Mrs. S. Sigler, president of Ontario Chapter. Rabbi Morris Gorelick spoke on "Unity of the Sisterhoods."

The day long conference of the Ontario Chapter of the U.O.J.C.A. will take place on Wednesday, April 19th, at the Shaarei Shomayim Synagogue. Delegates from all Orthodox sisterhoods throughout Ontario are expected to attend.

• On Tuesday, March 14th, a Spring Fashion Show sponsored by Sisterhood was held at the Adas Israel Synagogue in Hamilton.

• The Adath Israel Sisterhood held its monthly meeting on March 14th in the Alec Tobias Social Hall.

A report on the forthcoming Ontario Branch, Spring Conference, to take place on April 30th and May 1st was given by Mrs. A. Tobias.

Mrs. Elaine Newton reviewed "This Is My God", written by Herman Wouk.

Head table guests were: Mrs. J. Grossman, Mrs. E. Newton, Mrs. J. Madonik, Mrs. H. Solomon, Miss G. Wainberg, Mrs. H. Gordon, Mrs. D. Silverman, Mrs. S. Silverman, Mrs. A. Tobias, Mrs. H. Rosenberg, Mrs. H. Mayzel, Mrs. R. Kay, Mrs. B. Caplan, Mrs. M. Greenspoon and Mrs. S. Taft.

• On Wednesday, March 22nd, Mr. Harry Steiner, chairman of the Labour Zionist Organization, spoke on, "Development of the World Zionist Organization, 1897 to the present." This was third lecture of the Toronto Pioneer Women's Education Workshop.

• An executive meeting of the Shaarei Tefillah Sisterhood was held at the home of Mrs. M. Lefko to discuss plans for the "Gardens of Fashion — Dessert Luncheon" which will take place on Wednesday, May 3rd, at the synagogue.

Conveners are Min Lefko, Rose Schwartz and Phyllis Sugar.

• On Sunday, March 12th, the Ner Israel Yeshiva College of Toronto, Women's Auxiliary, held a tea at the home of Mrs. M. Rubenstein, 228 Lonsmount Dr.

Mrs. F. Dicker, Mrs. H. Botnick, Mrs. S. Sigler, Mrs. H. Nussbaum, Mrs. H. Fine, Mrs. H. Rubenstein, Mrs. L. Gasner and Mrs. T. Waldman presided at the tea table.

The guests were received by the hostess, Mr. M. Rubenstein, and by Mrs. J. Blitz, president of the auxiliary.

Tea conveners were Mrs. R. Gryfe and Mrs. M. Lebovic.

Dr. Wm. Boyd addressed the members of Parents Association on The Emotional Development of Children in a Single-Parent Home. Chairman of the group is Bill Shilman. Vice-president is Honey Lipson.

• Philadons Service Group held a Spring Fashion Show on Wednesday, March 22nd, at North Toronto Memorial Gardens. Fashion co-ordinators were Sally Goldstein and Fran Lightman.

Conveners were Mrs. B. Noyek and Mrs. P. Banks.

Mrs. Florence Devore, pianist, entertained.

Proceeds go to needy families.

• A reception was held for J. Wine on Tuesday, March 13th, at Club Socrates.

• Menorah Club will hold a Spring Stag Dance on Sunday, March 26th, in the auditorium of the Y. M. & Y.W.H.A.

Recipients of the proceeds of the dance are U.J.A., Save the Children Fund and Y.M. & Y.W.H.A. Bulding Fund.

— Keep Smiling —

REVENGE

Two Hollywood writers rented a house for a year, and got a promise from the landlord to redecorate the place. When it became obvious that he wouldn't keep his promise, the writers had their attorney draw up a paper giving them permission to decorate the house at their own expense. The landlord was happy to sign.

Two days before they moved out, they had the whole place painted black.

• • •

NOT SO DUMB

"You mean to say that you're engaged to five different boys at once?"

"Yeah, I can hardly wait until after Christmas to straighten things out."

• • •

SURPRISE

The businessman was phoning his home. "Hello, honey," he said, "would it be all right if I brought a couple of fellows home for dinner tonight?"

"Why, certainly, dear. I'd love to have them."

businessman after a brief pause. "I must have the wrong number."

KATANGA JEWS SAFE

Johannesburg, (JCNS) — Mr. M. Bernstein, president of the Katanga Zionist Association, who was on a visit to Johannesburg last week, said there were still about 150 Jewish families living in Katanga. The community was strongly attached to Israel and recently held its annual Keren Hayesod campaign.

In Elizabethville, where Mr. Bernstein lives, there is a close-knit community with a synagogue and a rabbi who is also the cantor. Regular services are held. A Weizmann Hall, as a centre for communal activities, was recently built, said Mr. Bernstein.

"We feel safe in Katanga and life is normal," he added. Mrs. Bernstein is Chairman of WIZO in Elizabethville.

SO MAKE ME LAUGH!

By RUTHIE

Winter doesn't care to know that she has outlived her welcome. Here it is already way past the Ides of March, yet she persists on staying.

How do you feel getting up in the morning to face a tease of sunshine, a trickle of snow, a howl of wind, a sadistic radio announcer informing you that it's eighty-one degrees in Miami - all at one time?

You mentally look around, seeking some straw of humor to dispel your pessimistic outlook on life. At least, that's what I decided to do.

* * * * * *

For a long while it has become a habit for me to allow myself some time for a cup of coffee and a quick look at the morning paper after the last of the small fry has been shooed off to school. Maybe I'll find something to perk me up a bit. Sure, sure!

I find headlines like, "Big Year For Measles Is Predicted By MOH". NU, that's all I need. Two of my children have had measles; there are two more to go. Do I have to be reminded like that? Isn't it bad enough when anything sneaks up on you? Must it be screamed at you? I've been thanking God the kids are well. So now I'll worry whether they're exposed to the germ and when they'll be bedded. I know, with proper medical help, it won't be serious. But think of what it will do to me - trying to keep the little monsters quiet and entertained!

Make me laugh, somebody!

* * * * * *

Another beauty! "South African Republic Leaves Commonwealth". Oh, I admit that it's wonderful for a nation to attain an independent status. Meanwhile, as it tries standing unaided on its own two feet, plenty of havoc will ensue. And, as my Uncle Mendel would say, "Is it good for the Jews."

I still don't laugh!

* * * * * *

Still another! "Welfare Fund Needs Your Help Now." I'm eternally grateful for our daily needs. Our family, like others, always proffers a helping hand. That, evidently, is not enough. While I ponder the situation, I don't think I'll have that second cup of coffee.

* * * * * *

Lately I try reading the comics first. Comics? "Orphan Annie" is busy unearthing subversives; "Dick Tracy" is trying to save a drowning mother and child; "Winnie Winkle" just got over an affair of the heart; "Gasoline Alley's" Judy hasn't as yet decided to accept a proposal of marriage; "Brenda Starr" is always in the midst of crackpots; "Mary Worth" is constantly busy disentangling the knots in other people's lives.

So make me laugh!

* * * * * *

Oh, yes, the sales! That gives me a laugh! I never have the money when a sale is on

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RECIPE OF THE WEEK

With Passover so close, it is timely to prepare some menus.

So many foods are permissible for this holiday that the choice is limited only by the budget. We can avail ourselves of canned fruits, a variety of spices, pudding mixes, mayonnaise, chocolate, macaroons, cakes, cheese of many types, dried fruits, coffee and tea. Markets offer us all sorts of fruits and vegetables. Milk and eggs are abundant. With a plentiful supply of meat and fish, only the absence of bread and the use of matzohs indicate the Passover holiday.

The following recipe is specifically related to Passover, either through the use of special Passover ingredients or through tradition.

PASSOVER TEIGLACH

3 eggs
1½ teaspoons Passover peanut oil
about ¾ cup cake meal
½ pound honey
¼ cup sugar
1 teaspoon ground ginger
1 cup finely cut walnut meat.

Beat the eggs until light and thick. Stir in the oil, and enough cake meal to make a stiff dough. Form into rolls ½ inch thick. Cut the rolls into ½ inch pieces and place the pieces on a cookie sheet sprinkled with meal. Bake at 350 degrees F about 12 minutes, until firm and light tan. Place the honey, sugar, and ginger in a 4 quart saucepan and bring to a boil. Add the baked pieces and the nuts, lower the heat, and cook gently about ¾ hour, until a few drops of the syrup will form a very firm ball in cold water. Stir gently as necessary to prevent burning. Pour the mixture on a wet board, and pat to an even 1 inch thickness. Cool to lukewarm then separate into 25 pieces with wet silver knife. Cool.

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IN OUR COMMUNITIES: NEWS AND PICTURES

Rabbi Slonim addresses Bar Mitzvah Foundation registrants. His audience: (from left to right) Murray Koffler, chairman of the Foundation, Billy Greisman(Michael Shainhouse (standing), Bryon Alexandroff, Daniel Gordon, Larry Shiffman (standing), and David Wolinsky.

Three Bar Mitzvah Foundation registrants look at Israel on the globe. From left to right: David Wolinsky, Roy Fisher and Larry Shiffman.

Marvin (Bud) Rothschild shows pleasure on being congratulated by Michael Barzilay, public relations director of Keren Hayesod, Jerusalem, for the organization of the Bar Mitzvah Foundation and Adventure in Israel.

OUR B.M. FOUNDATION — **By Reuben Slonim**

A GREAT ADVENTURE FOR THE YOUNGSTER

ENTHUSIASM SPELLS SUCCESS

Speaking at a recent dinner of the 1961 UJA Men's Apparel Division, chairman Alfred H. Freeman said, "Genuine enthusiasm for the work in hand has been the by-word of all members of this division."

Abbey Lipson chairman of the Men's Manufacturing Division introduced the distinguished guest from Israel, Michael Barzilay of the Keren Hayesod-United Israel Appeal, who spoke movingly (and from first-hand experience) of the plight of the thousands of Jews who must still eke out an existence in the wretched Ma'barot He urged members of the Men's Apparel Division not to waver in their determination to erase this blot forever, through the United Jewish Appeal.

In thanking Mr. Barzilay, Textile Group chairman Jeff Cohen noted that everyone present had increased his pledge, bringing the total raised that evening to $10,000.

Among those present at the meeting were: Edward Seligman, Louis Goldenberg, Morris Goldenberg, Leslie Feldman, Lou Gula, Louis James, Don Raffelman, David Hecht and George Vale.

The scene: The recreation room of Harry Sherkin, Timberlane Dr.

The speaker: Michael Barzilay, public relations director of the Keren Hayesod, Jerusalem.

The audience: Members of the four U.J.A. study missions to Israel; some 40 of them.

The weather: Terrible. It was the night of Toronto's second big winter storm. The original reception for Barzilay was cancelled because of the first storm.

Barzilay speaks: 'I like to think of myself as the father of the U.J.A. study missions. I arranged your food and lodging in Israel and introduced you to the sounds and sights of the Holy Land. In a real sense, this makes me your parental guide.

"Now the father has become a grandfather, for you have established the Bar Mitzvah Foundation which is organizing the first Adventure in Israel this summer. I must tell you that as a grandfather I feel very proud".

The grandfather's pride is well founded. At a recent session of Bar Mitzvah Foundation registrants, interest in their trip to Israel which will take place in 1963, was keen.

"We want to go where the tourists don't go", they said.

If the Adventure in Israel this summer, organized for 15-and 16-year-olds who had their Bar and Bat Mitzvah before the Foundation was established, is any criterion, BMF groups will see what ordinary tourists do not usually see.

The Adventure in Israel aims at establishing contact with young people in Israel. It seeks to furnish memorable experiences that will develop lasting Jewish values.

Accordingly, this summer's Adventure group (21 have already been accepted) will live in the dormitories of the Hebrew University and the Technion; in kibbutzim where young people undertake a program of work and study; in private homes where urban youngsters of Israel will introduce their Canadian guests to their song-fests and gab-fests.

A singular feature of this summer's Adventure will be the Maccabiah sports festival, the convocation of Jewish athletes from all over the world. The Toronto youngsters will live in Maccabiah Village in Ramat Gan and march in the great procession as representatives of Canada.

They will hike into the desert near Ein Gedi on the shores of the Dead Sea and climb Masada, the mountain where Bar Kochba, the heroic defender of Palestine's Jews in the second century, made his last stand against the Roman conquerors. History will come alive.

History will live again at the Sea of Galilee and the Gulf of Eilat, where the Adventure boys and girls will swim; on the height of Nebi Usha, where the defenders of the new Israel made a heroic stand in the War of Independence; on Mount Zion, where the young Torontonians will take the Psalms in hand and after the fashion of King David pour out their thanksgiving for the land and the people.

Before the Adventure participants reach Israel, they will visit Amsterdam, the site of Anne Frank House, and bicycle-tour the countryside with Holland's Jewish youth; London, the mother of parliaments; Rome, from which another religion holds sway over millions.

Toronto's young people will be adventurers in the best sense, and pilgrims, too. In each community, as they make their way to the Holy Land, they will be greeted by Jewish communities sending greetings to the youth of Israel.

At each stopover — and in Israel — Canadian ambassadors will welcome them at receptions in their honor.

But Israel will be the goal of their rich and exciting itinerary. There they will soak up the spirit of the centre of Jewish striving by living in it for six weeks, singing its new songs, learning its ancient language and reliving the events that brought the new state to its Bar Mitzvah birthday.

Michael Barzilay and the men who make up Toronto's study mission club heard these things in Harry Sherkin's recreation room from the lips of Murray Koffler, chairman of the Bar Mitzvah Foundation. They pledged $350,000 to the U.J.A. It all seemed to fit into a pattern: strengthening Israel, drawing inspiration from it for themselves, developing the character of their children through the values Israel provides.

They were proud. Any Jewish parent in Toronto can share this pride by tying in his son's Bar Mitzvah or his daughter's Bat Mitzvah with the Foundation. This means registration with the Foundation before the celebration occurs.

For those who have 15-and 16-year-olds, the Adventure in Israel for this summer is open to them. But places in this project are at a premium. Application should be made soon, before the 30 places are filled.

The plannig committee of the Adventure in Israel: Edward Creed, Bert Fine, Marvin (Bud) Rothschild, Murray Koffler, chairman, and Rabbi Reuben Slonim.

Inquiries for Foundation registration of 13-year-olds or applications on behalf of 15-and 16-year-olds for the Adventure in Israel, should be made at the Bar Mitzvah Foundation, 150 Beverley Street, EMpire 3-7190.

MEN'S APPAREL UJA GROUP

(L to R) Edward Seligman, associate chairman, Textile Group; Lou Gula, chairman, Jobber's Group; and Abbey Lipson, chairman, Men's Wear Manufacturing Group.

(L to R) George Vale, co-chairman, Men's Wear Retail; Morris Goldenberg, Advance Gifts chairman, Men's Apparel Division; Michael Barzilay; and Jeff Cohen, chairman Textile Group.

(L to R) Alfred H. Freeman, chairman, Men's Apparel Division; Louis James and Louis Goldenberg, co-chairman, Men's Wear Retail.

The big storm did not frighten these members of the U.J.A. Study Mission Club: (left to right) Somer Rumm, Larry Zeldin, Bert Fine (member of Adventure in Israel planning committee), and Harry Sherkin

SHAAREI TEFILLAH SISTERHOOD

SHAAREI TEFILLAH Sisterhood held an afternoon meeting in the form of a dessert luncheon.

Mrs. Leon Gasner, president presided.

The Telephone Contact Committee were honoured and introduced by Mrs. Harry Berman acting on behalf of Mrs. Jack Schwartz.

A report on the Tea to be held May 3rd was given by Mrs. Max Lefko and Mrs. Dave Sugar.

Further business was discussed along with the forthcoming Rummage Sale to be held in April.

The guest speaker of the afternoon was introduced by Mrs. Jack Weisbrod. The speaker was Mr. Reginal W. Bunday, B.A., M.S.W., and his topic was *Tensions in Society*.

Sisterhood Shabbat was held March 18.

HARRY HARRIS JEWISH HOUR

The HARRY HARRIS JEWISH HOUR, always a popular program, is forging full speed ahead as part and parcel of Ontario's Jewish life.

Every Sunday, on radio station CHML, from 10-11 a.m., HARRY HARRIS JEWISH HOUR depicts the core of Yiddish living. Its variety of music, its good taste in selecting subjects of interest help make it a 'must' to both listener and sponsor.

On Sunday, March 26th, Mr. Yechil Narkiss, Consul of Israel for Commercial Affairs to Canada, will be interviewed on the Harry Harris Hour. Mr. Narkiss will have an important message and will relay good wishes for Pesach to the entire Jewish community in Toronto.

IN HAMILTON — **A PROFILE**

HARRY BEUBE TO BE HONOURED

Harry Beube, one of the most active and respected members of the Hamilton Jewish community will be guest of honor at the 1961 Negev Dinner to take place on May 7th. In honoring Mr. Beube on this occasion, Hamiltonians will be paying tribute to a member of their community whose broad interests and achievements have made a unique contribution to the growth and development of the community as a whole. Indeed, there is scarcely an organization, Jewish or Gentile, which has not benefited richly from his energetic participation.

Born in Kingston, Ontario, Mr. Beube's family moved to Hamilton when he was still a child, and established deep and permanent roots in their adopted city. Harry Beube attended Queen's University and after obtaining valuable background instruction in the Commerce and Finance Course, entered the life insurance business. He continued his education in this particular field and later obtained his C.L.U. degree from the University of Toronto. His success in his profession is widely recognized by his colleagues. He is Past President of both the Life Underwriters of Hamilton, and the local chapter of the Chartered Life Underwriters.

Harry's earliest connection with the Jewish community was through the Beth Jacob Synagogue and the Viceroy Reading Lodge of B'Nai B'rith. He was one of the organizers of the first teenagers club at the synagogue. From this beginning he went on to take an increasingly more important part in the affairs of the synagogue. He was a member of the building committee, for many years a member of the Board of Directors, and at one time, Chairman of the Dedication Book.

When Harry lost his father, the late Gabriel Beube, he experienced personally, the situation in a synagogue when they happen to be short a man for the required "minyan". As a result, when his year of mourning was over, Harry voluntarily put himself on call; whenever

HARRY BEUBE

the synagogue requires a "tenth man", Harry is ready to respond instantly.

Most of the major offices in his B'Nai B'rith Lodge have at one time or other been filled by Harry Beube, as have most other positions in a broad spectrum of community organizations. He has served on the Board of Governors of the Council of Jewish Organizations, the United Jewish Welfare Fund of Hamilton, the Israel Bond Campaign, and the Building Committee of the new Centre. Shortly after the State of Israel was established, Harry assumed the chairmanship of Hamilton's "Aid to Israel Campaign", which was part of a massive effort on this continent to supply canned food for the hundreds of thousands of destitute refugees who were flooding into Israel from the concentration camps of Europe.

Very active also on behalf of the war effort, Harry Beube was Vice-Chairman of the Hamilton War Savings Stamps Committee in charge of special events. Nor did his concern for the affairs of the Jewish community prevent him from taking an active part in the non-sectarian work in Hamilton. For many years he has been a member of the Board of Directors of the United Appeal and organized the business mens' classes that meet at noon, and are a very popular feature of the "Y" program. Always keenly interested in civic affairs, Harry had occasion to make certain suggestions to improve pedestrian safety on the road. He was promptly made the first Chairman of Hamilton's Safety League.

Indicative of his character is the fact that Harry was not satisfied to be merely a participant in the many worthy charitable organizations with which he associated himself. He felt he wanted the personal contact with the eventual recipient of acts of goodness. In the midst of all the organized charitable drives he discovered that the patients of the Hamilton Sanitorium were being overlooked at Cristmas time. He took it upon himself to organize a party for them and made sure that each and every patient received a gift. This Christmas party has been an annual tradition at the Sanitorium and Harry regards this as a very important accomplishment from which he derives much satisfaction.

Mrs. Beube is the former Molly Fruitman of Toronto, and there are three sons: Neil Richard 12, Douglas Stephen 11, and Mitchell Edward 8. Mr. Beube has four brothers and a sister: Max and Morris of Hamilton; Reuben of Toronto, Archie of California and Dr. Frank of New York, and Leah in Hamilton.

The members of the committee in charge of the Negev Dinner sponsored by Hamilton's Jewish National Fund organization in honor of this distinguished community leader include Norman Levitt, Chairman, and Moe Beube, Abe Chertkoff, Morley B. Goldblatt, Paul Hanover, Morris Kam, Sam Lax, Louis Kurman, Dr. Morris Levine, Reuben Levy, Irwin Lyons, Ora Palkin, Mrs. Freda Rosenfeld, Frank Rubenstein and Sam Smurlick. The event will take place at the Hamilton Jewish Community Centre.

ANNIVERSARY OF A MOVIE

• The 20th anniversary of the film version of "Gone With The Wind" is now being celebrated, after a "premiere" in Atlanta. This movie, produced by David O. Selznick with backing from Jock Whitney, has grossed more than any other film in history.

At the first premiere in Washington, Carter Barron, who operated the 2,700-seat theatre, worried about the ticket distribution. He complained: "We have to give free tickets to Senators, to members of the House, to the White House staff, to Cabinet members; all their wives and aides — so many free tickets that there are no tickets left for.... for...." "For cash customers?" asked Selznick.. "No," said Barron. "For the diplomatic corps."

Selznick bought the movie rights from the late Margaret Mitchell long before the novel became a best seller. There were many current jokes about its excessive length. Only one person ever was known to complain that it wasn't long enough. Jay Allen, the foreign correspondent, read it while he was in a Nazi prison in France. He said: "It's too short."

Vivien Leigh, then an unknown in the U.S., had come to Hollywood to see her fiance, Laurence Olivier. He brought her to a dinner party at the home of Myron Selznick, the agent, who asked: "Would you like to see Atlanta burn?" And he took her to the movie set to witness the burning-of-Atlanta scene. There he introduced Miss Leigh to his brother David. "Here's Scarlett O'Hara for you."

David Selznick had been about to make his desperate choice from among the stars who'd coveted this role and who were screen-tested for it. The producer, in fact, once had his film cutter edit all the screen tests and stored them. Jean Arthur once borrowed her screen test for Scarlett O'Hara, then told Selznick she'd burned it. But he had another print.

When the producer came to New York to find a Scarlett, almost every leading lady in a Broadway play performed with a Southern accent as soon as the news spread that Selznick was in the audience. On his way back to California by train, he sat near a Southern woman and listened to her talk. "You've helped me immensely in casting Scarlett O'Hara," he told her when the trip ended. "I couldn't understand a word you said. I'm giving the role to an Englishwoman."

One night the Selznick brothers were in a high stake poker game. David kept raising and over-raising until the pot was fabulous. At the showdown he had only a pair of 7s. Myron said: "And you're the guy to whom we gave $4,000,000 to make this movie?"

UJA FILM GROUP GAINS 20% THIS YEAR

A most successful and well attended opening meeting of the Film Group of the 1961 Toronto UJA campaign took place recently at the Variety Club.

Under the experienced co-chairmanship of George Altman and Hillis Cass, an excellent beginning was made. Everyone present increased his pledge, bringing the total up to 20% over last year's figures.

After thanking Israel's Michael Barzilay for a most informative talk on present day conditions in the new State, George Altman said, "It is clear from tonight's most enthusiastic response that the Film Groups is fully aware of its responsibilities and does not mean to lag behind in this year's most important campaign".

Also present at the meeting were: Leonard Bernstein, Lionel Lester, Robert Myers, Garfield Cass, Martin Bloom, Benjamin Winbaum, Barney Fox, Myer Axler and Murray Sweigman.

(L to R, foreground) Ben Winbaum, Barney Fox, Myer Axler, Leonard Bernstein, and Murray Sweigman.

(L to R, foreground) Lionel Lester, Robert Myers, Garfield Cass and Martin Bloom.

(L to R) Benjamin Winbaum, co-chairman, Foods and Services Division; Hillis Cass, co-chairman, Film Group; and George Altman, co-chairman, Film Group.

REPORT FROM EUROPE

By SEYMOUR FREIDIN

BONN — On the diplomatic circuit, women's teacups rattle with delicious anticipation while their husbands gird their dossiers and address foreign colleagues as if they really meant what they said.

Nothing like this has happened in nearly 150 years. A roseate atmosphere of togetherness among diplomats is bursting out all over.

The greatest outpouring of striped trousers in history will begin shortly. It will be a second Congress of Vienna, in a peculiar sort of way. Quite appropriately, the congress will be held in the Imperial Palace in Vienna, where the architects of old Europe waltzed while Talleyrand outflanked them.

• • •

This time it won't be statesmen but professional diplomats who will have their place in the international sun. They are going to try to draft new up-to-date ground rules to govern diplomatic behavior and bonuses like diplomatic immunity. The last set of regulations came out of the Congress of Vienna. Any diplomat, no matter how cautious, will concede today that the old regulations are either frayed or ignored in usage now.

Every diplomat, East, West or uncommitted, has a big stake in the 1961 Congress of Vienna. More countries—110—will be represented there than hold membership in the UN. Rank goes down the Danube on this deal. Today's diplomats are all out to get themselves ironclad protection. The reasons have been piling up alarmingly.

Just take what's happened in the last few weeks alone. Embassies have been sacked, attaches manhandled and carbon copies of dispatches torn up. It was enough, mused a veteran of 30-odd diplomatic years, to make a career ambassador turn in his cut-away for blue jeans.

Diplomatic immunity, that precious mark of caste among career men and their status-seeking wives, also has been sadly abused. A diplomat even gets arrested in these turbulent times. Some have even been known to spend half a day in a far-away cooler. Privileges? It has gotten so tough that the amount of duty-free liquid sunshine is strictly checked.

Times when a diplomat really meant something in the foreign community started slipping away with World War I. They have been going downhill ever since. The cumulative shocks started making their biggest impact rather recently. One might say, from the most authoritative sources, that they began with the Soviet repression of the Hungarian revolution.

The vengeful Red Army smashing down from the hills dominating Budapest swept away everything in its path. That included the Egyptian Embassy — sacked, scourged and completely looted during the Soviet march of "liberation" into Budapest.

Budapest fired up the ire of students in the Western world. Even in Luxembourg, the Soviet minister had to take to the cellar to avoid an enraged crowd. In a way, that was a tactical mistake by Western students. They can never match the organizational dogma of the Russians for demonstrations.

Our embassy in Moscow got a real taste of Soviet anti-diplomatic practices when American Marines landed in Lebanon. Spontaneous demonstrations were so efficiently launched that they met on time and on target. Windows were broken, slogans painted and threats keened into the gaping frames as a warning of things to come.

• • •

Throughout the world, as we witnessed recently, spontaneous demonstrations were marked against embassies after the killing of Patrice Lumumba. Diplomats tried to pretend they were tourists. In Belgrade, one even accepted a brick and opened his collar to protect himself.

These practices unchecked can become universally fashionable, like a street rumble: In Our Town, for example, going after Soviet delegation headquarters for kicks might be hard to beat when time hangs heavy in Central Park. Diplomats of all political creeds seem to have recognized the peril—to them.

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The Tarnished Shrine Of Baltimore

By HAROLD BERMAN

This group of Maryland Masons sponsored an interfaith program. Privately, it maintained a 75-year-old policy of discrimination.

It has been said that you cannot carry water on both shoulders. Nevertheless, this precarious balance was achieved for a good number of years by a group of Masons in the state of Maryland. The force of gravity however, finally intervened and the group — known as Boumi Temple, or The Baltimore Shrine — got spattered.

For some years, the Baltimore Shrine shouldered a policy of anti-Jewish bias and, at the same time, carried a reputation as a sponsor of interfaith events. One of Baltimore's most popular annual events, the "Interfaith Baseball Game", was sponsored by the Shrine, B'nai B'rith and the Knights of Columbus.

The game was preceded by a unique program and a city-wide celebration of intergroup rapport, with many of Baltimore's business, civic and religious leaders involved. Then some 45,000 people would crowd into Municipal Stadium to watch the Baltimore Orioles play one of the major league teams.

Baltimore's public and parochial schools were also drawn into the program. Schools with the best interfaith projects were annually given awards. Blocs of tickets, bought by business houses and individuals, were distributed free to school youngsters, who were driven to the game in what became known as "operation kidlift." Part of the proceeds of the game was divided among the three sponsoring organizations for distribution to their respective charities.

This interfaith program was considered highly successful, with great public impact. Yet, the program seemed to have had little effect on one of its three sponsors — the Baltimore Shrine.

The Baltimore Shrine has never adopted a formal policy of religious exclusion. But it has maintained a tradition since it was organized 75 years ago, of discriminating against Jews.

This tradition in now guarded by a hard core of Shriners of unknown size but acknowledged effectiveness. They jealously preserve the Shrine's "purity" by two devices. One is the blackball, the other is by keeping the names of unwanted applicants off membership ballots.

Three blackballs, cast in secret ballot, can block an applicant from membership. However, the Shrine has barred virtually all Jewish applicants by keeping their names off membership ballots altogether. The method is simple. Applications for membership are first published in a circular sent to all local shriners. If three members object in signed letters to any name on the list, that name will not appear on the ballot. Thus, the candidate and any need to blackball him are removed at one stroke.

Well-meaning Shrine members have defended their unit by saying that it has no official policy of exclusion, that a few prejudiced individuals have succeeded in perpetuating religious barriers by such use of the secret ballot. But this has been proven to be a threadbare argument.

The Baltimore Shrine's treatment of Jews seeking transfers has been even more reprehensible. In the past, it not only refused to accept eligible Jews within its jurisdiction, but also blocked them from becoming Shrine members anywhere else. It did this by denying them waivers, for no Mason can join any Shrine without a waiver from the Shrine within whose jurisdiction he happens to live.

In 1946, a group of 53 Jewish Masons living in the Baltimore area applied for waivers so that they could join some Shrine elsewhere, perhaps in Washington or New York. The officers of the Baltimore Shrine called a special meeting and rigged up the ballot so that it contained one "yes" box and a single "no" box for the whole group of listed Jewish names. Instead of voting on each individual separately, the Shrine membership voted on the Jewish group as a whole. In a matter of minutes, the group was voted down, their request for waivers denied. The action, some observers noted, seemed tantamount to individual punishment on the basis of "collective guilt."

Such was the situation for years. Jewish Masons in the Baltimore region were both kept out of the local Shrine and prevented from becoming members of some other order. Their exclusion was complete and total.

In recent years, however, this arbitrary practice has been changed. The Baltimore Shrine has, at last, been granting individual waivers to Jews, who were thus allowed to join some Order outside of the Baltimore jurisdiction. The "Interfaith Baseball Game" seems to have had at least one tangible effect on the local Shrine group.

But not anywhere near enough to satisfy many in B'nai B'rith. The matter of B'nai B'rith's association with the Baltimore Shrine was a contentious one for years in the Baltimore Jewish community. Many argued that the benefits derived from the association outweighed other consideration. They felt that the interfaith baseball game had strong and good educational impact on the general community, that this ultimately would have a salutary effect on the discriminatory Baltimore Shrine. But those who counseled patience dwindling finally found themselves to be a dwidling minority.

The issue began to simmer in the fall of 1957, and became a critical problem in the Baltimore Jewish community. B'nai B'rith felt that despite the gains of the interfaith venture, the association with the Shrine was compromising and demanded only one solution. The Shrine would have to discontinue its religious discrimination, or B'nai B'rith would have to sever its relations.

As matters came to a head, B'nai B'rith representatives met in formal session with Shrine leaders and posed the issue in unmistakable terms. The response was unsatisfactory. There was no change in the position of the Shrine officials. They stuck to their arguments, maintaining that they could neither control nor bear the responsibility for the actions of a minority within their midst.

The continuation of the annual interfaith game is uncertain. B'nai B'rith had hoped it could be retained without sacrificing principle or giving up the notion that a Shrine composed of Masons ought not to trample upon the basic concept of freemasonry — "the fatherhood of God and the brotherhood of man."

Unfortunately, every meeting with local Shrine officers proved frustrating. B'nai B'rith's self-respect was at stake. Its only alternative was to withdraw from the game. Formal notification of its decision was made on December 30, 1960. The Knights of Columbus has its qualms, too, about further participation with the Baltimore Shrine; at this point it is doubtful that Baltimore will have its interfaith game this year.

FRENCH CITIZENSHIP TO SAHARA JEWS

ALGIERS, (JCNS) — The French Government is engaged in the process of granting French citizenship to 2,500 Algerian Jews living in the Sahara, according to an announcement in Paris.

Mr. Louis Joxe, Minister of State for Algerian Affairs, made the announcement to members of the Parliamentary Committee for Constitutional Law.

The Algerian Jews will become French citizens unless they specifically ask otherwise.

Their ancestors, curiously enough, did not benefit under the Cremieux Docree of 1870 which granted full French citizenship to Algerian Jews.

Do you know New York?

University Yeshiva

It's not always easy to distinguish one school structure from another. But there is no mistaking Yeshiva University's main building, located at 186th St. and Amsterdam Ave. This ornate soft-brown brick building is a blend of Hebrew and Byzantine style architecture. It was built in 1928 at a cost of $2,500,000.

The most arresting features of the building are the four minarets, which are richly decorated with tile, and the domed corner tower. Its four stories contain the school's administrative offices, classrooms, laboratories, libraries, a gymnasium and auditorium. It was opened in 1929.

YESHIVA UNIVERSITY IN NEW YORK

THE MIAMI STORY

April 4, 1961, has been set as the date on which the Dade County Circuit Court will hear final arguments by the attorneys in Miami's famous religion-in-the-schools trial — the most significant lawsuit affecting religious liberty and church-state separation in our generation. A comprehensive account of the events leading up to the suit, the testimony itself, local and national repercussions and the factors that impelled the American Jewish Congress to sponsor this litigation are contained in **The Miami Story**, a brochure recently issued by AJ Congress. What follows is a condensation of **The Miami Story.**

By RICHARD COHEN

The setting is the assembly hall in a Miami, Fla., public school. The occasion: an Easter Holiday program for children. In the spotlight on the darkened stage stands a child in the role of Jesus, naked except for a towel around his loins, his arms outstretched against a large wooden cross; his thin body is smeared with ketchup, simulating blood. The silence in the auditorium is broken only by the voices of two students — a boy and a girl — alternately reading the verses in the New Testament describing the Crucifixion.

"....and he saith unto the Jews, behold your king.

"But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

"And he bearing the cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

"Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

"An Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS."

As the last verse is read the boy on the cross moans and gives a final tortured gasp. His head drops; the agony of the Crucifixion is over.

This scene took place in a Miami, Fla. public school Easter program in the Spring of 1960. It was described in Dade County Circuit Court last summer, by a pupil who had been required to attend the performance, in a lawsuit, challenging the religious practices of the public schools of Dade County, Fla. But while the immediate issue was the holding of sectarian observances in the public schools of Miami, the national significanse of the case was manifested by the corps of newsmen covering the trial and the determination of lawyers for both sides to take the issue to the United States Supreme Court for final adjudication. The ultimate decision is expected to comprise one of the most significant Supreme Court ruling affecting religious liberty and separation of church and state within recent years.

At issue in the case are ten different types of religious observances practiced in the Miami public schools: (1) Bible instruction, (2) Prayers and Grace, (3) Sermons, (4) Religious films, (5) Religious Hymns, (6) Religious Holiday Observances, (7) Religious Symbols, (8) Baccalaureate Programs, (9) Religious Census, and (10) Religious Test for Teachers.

Four parents (three Jewish and one Unitarian) have challenged these observances as divisive, sectarian and violative of the U.S. and Florida Constitutions. The parents are being represented without fee by counsel provided by the American Jewish Congress — Leo Pfeffe of New York, director of its Commission on Law and Social Action (CLSA) and one of the country's leading authorities on church-state law; and Bernard S. Mandler of Miami, CLSA Chairman for the South Florida Council of AJCongress.

In the view of the American Jewish Congress, the Jewish community of the entire country has a major stake in the Miami litigation.

Perhaps more than any other group in the U.S., American Jewry is committed to the unimpaired and uncompromised preservation of the principle of separation of church and state. For two thousand years Jews suffered persecution for adherence to their faith. It was in the United States, with its constitutional guarantee of religious liberty and church-state separation, that Jews first achieved a full measure of equality and freedom.

Recognizing this, Jewish organizations have unanimously and consistently opposed all efforts to impair the integrity of the separation principle.

The most recent expression of this position was made on October 27, 1960, at a special meeting of the Joint Advisory Committee of the Synagogue Council of America and the National Community Relations Advisory Council (NCRAC). This meeting unanimously adopted a resolution which read in part:

"The Joint Advisory Committee of the Synagogue Council of America and the National Community Relations Advisory Council, having heard a report of the Miami litigation, believes that the cause of American Jewry and the principle of religious freedom would be promoted and furthered if this suit were to proceed to ultimate determination by the United States Supreme Court. It believes that the Jewish community of Miami would render a great service to American Jewry and the cause of religious liberty if it would cooperate in the achievement of this purpose."

Whatever Judge Gordon's decision at the Dade County Circuit Court level, all interested parties agree that the case is important enough and the issues significant enough to warrant an appeal to a higher court and eventually, to the United States Supreme Court.

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A Message from Mr. Samuel "Shmerel" Weinstein

Once again, we are approaching the holiday of Pesach . . . At the Seder the master of the house will be reclining like a king; the youngsters will be asking the Four Questions; the snowy white table linen, the gleaming silver, the sparkling wine . . . and the delicious Passover meals will all give evidence of this happiest Jewish celebration.

At this time, we send our heartfelt wishes for a joyous Passover to all of our friends and customers.

As citizens of Canada, living in dignity and freedom, may the reading of the Haggadah re-unite in us the remembrance of our great history and a continuation of our spiritual attachment to the Land of Israel.

Samuel Weinstein
Chairman Of The Board

TICK OFF THE PASSOVER ITEMS YOU REQUIRE

PLEASE NOTE THIS IS A PARTIAL LIST ONLY. POWER MARKETS LISTED ON THIS AD HAVE THE BIGGEST VARIETY OF PASSOVER FOODS OFFERED IN CANADA.

Item	Size	Price	Qty.
MATZO PRODUCTS			
Manischewitz Matzos	5 lb.	2.05	
...Matzos	12 oz.	.39	
...Matzo Meal	16 oz.	.41	
...Matzo Meal	2 lb.	.81	
...Matzo Farfel	1 lb.	.41	
...Cake Meal	1 lb.	.41	
...Thin Tea	11 oz.	.41	
...Egg Matzos	12 oz.	.55	
...Whole Wheat	12 oz.	.43	
...Cereal	12 oz.	.41	
Streits Matzos	5 lb.	2.05	
...Matzos	12 oz.	.39	
...Thin Tea	11 oz.	.41	
...Egg Matzos	12 oz.	.55	
...Whole Wheat	12 oz.	.43	
...Matzos Meal	1 lb.	.41	
...Cake Meal	16 oz.	.41	
...Matzo Farfel	16 oz.	.41	
Goodman Matzos	5 lb.	2.05	
...Matzos	12 oz.	.39	
...Round Tea	10 oz.	.41	
...Midgetea Matzos	8 oz.	.39	
...Egg Matzos	12 oz.	.55	
...Matzos Meal	1 lb.	.41	
...Matzo Farfel	1 lb.	.41	
...Cake Meal	1 lb.	.41	
Tel Aviv Matzos	5 lb.	2.05	
...Matzos	1 lb.	.41	
Horowitz Matzos	5 lb.	2.05	
Manischewitz Sponge Cake	12 oz.	.57	
...Chocolate Cake	18½ oz.	.69	
Streits Sponge Cake	12 oz.	.57	
...Chocolate Cake	12 oz.	.69	
...Honey Cake	12 oz.	.69	
Goodman's Chocolate Cake	12 oz.	.63	
...Sponge Cake	12 oz.	.57	
GEFILTE FISH			
Manischewitz Fish	10 oz.	.53	
...Fish	16 oz.	.73	
...Fish	32 oz.	1.39	
...Fish	64 oz.	2.59	
...Whitefish & Pike	32 oz.	.79	
...Whitefish & Pike	32 oz.	1.55	
Mothers Fish	16 oz.	.73	
...Fish	32 oz.	1.39	
...All Whitefish	16 oz.	.79	
...All Whitefish	32 oz.	1.55	
Our Own Fish	16 oz.	.73	
...Fish	32 oz.	1.39	
...Pike and Whitefish	16 oz.	.79	
...Pike and Whitefish	32 oz.	1.55	
Manischewitz			
...Matzo Ball Soup	10 oz.	.29	
...Clear Chicken Soup	10 oz.	.29	
...Canned Matzo Balls	7 oz.	.39	
Rokeach Clear Chick. Soup	10½ oz.	.29	
...Chick. Soup & Matzo Balls	10½ oz.	.29	
...Potato Soup	11 oz.	.23	
Carmen Instant Chicken	5 oz.	.57	
...Instant Mushroom	5 oz.	.57	
...Instant Onion	5 oz.	.57	
Manischewitz Mandlen	1 oz.	.21	
...Mandlen	2 oz.	.39	
Streits Soup Nuts	1 oz.	.21	
Goodman Soup Nuts	1 oz.	.21	
Goodman Soup Nuts	2 oz.	.39	
Manischewitz Borsht	32 oz.	.39	
...Schav	28 oz.	.39	
Streits Borsht	32 oz.	.39	
Rokeach Borsht	32 oz.	.39	
Mothers Borsht	32 oz.	.39	
...Borsht (Family)	56 oz.	.73	
Horowitz Noodles		.41	
Streits Chocolate Pudding	4 oz.	2/39	
JUICES			
Manischewitz Apple Juice	32 oz.	.43	
...Prune Juice	32 oz.	.55	
...Tomato Juice	20 oz.	.27	
Streits Prune Juice	32 oz.	.55	
Streits Tomato Juice	20 oz.	.27	
...Apple Juice	32 oz.	.43	
Rokeach Prune Juice	32 oz.	.55	
Kedem			
...Concord Grape Juice	25 oz.	.65	
...Muscat Grape Juice	25 oz.	.65	
...Raspberry Syrup	12 oz.	.69	
COFFEE, TEA & COCOA			
Manischewitz All-Purpose	1 lb.	1.09	
...Instant Coffee	2 oz.	.49	
...Instant Coffee	6 oz.	1.19	
...Tea Bags	16's	.25	
...Tea Bags	48's	.69	
...Cocoa	8 oz.	.75	
Streits Instant Coffee	4 oz.	.95	
...Canned Coffee	1 lb.	1.09	
...Tea Bags	16's	.25	
Rokeach Instant Coffee	2 oz.	.49	
Mother Parker Instant	2 oz.	.47	
...Instant	6 oz.	1.09	
...Tea Bags	60's	.79	
CANNED FRUITS			
Manischewitz Peach Halves	28 oz.	.53	
...Fruit Cocktail	28 oz.	.63	
...Bartlett Pears	28 oz.	.63	
...Cranberry Sauce	16 oz.	.37	
...Apple Sauce	15 oz.	.29	
...Stewed Prunes	16 oz.	.45	
...Fruit Compote	16 oz.	.55	
Rokeach Peach Halves	28 oz.	.53	
...Peach Slices	28 oz.	.53	
...Fruit Cocktail	28 oz.	.63	
...Bartlett Pears	28 oz.	.63	
...Apple Sauce	15 oz.	.29	
...Appleberry Sauce	16 oz.	.37	
...Fruit Compote	16 oz.	.55	
...Maraschino Cherries	8 oz.	.39	
Streits Applesauce	15 oz.	.29	
MACAROONS & CAKES			
Manischewitz Fruit Cuts	16 oz.	1.19	
...Marble Mandel Cuts	6 oz.	.69	
...Mandel Cuts	6 oz.	.69	
...Fancy Macaroons	10 oz.	1.19	
...Almond Macaroons	15 oz.	1.19	
...Chocolate Macaroons	15 oz.	1.19	
...Coconut Macaroons	15 oz.	1.19	
...Choc. Cov. Coc. Macar's	11 oz.	1.19	
...Ass't Min. Macaroons	10 oz.	.79	
...Fancy Cookies	7 oz.	.79	
...Choc. Chip Cookies	7 oz.	.79	
...Kichel-ettes	3 oz.	.49	
...Choc. Cov. Egg Matzo	6 oz.	.69	
Streits Coc. Macaroon	15 oz.	1.19	
...Choc. Macaroons	15 oz.	1.19	
...Almond Macaroons	15 oz.	1.19	
...Coconut Macaroons	12 oz.	.89	
...Chocolate Macaroons	12 oz.	.89	
...Choc. Cov. Macaroons	8 oz.	.89	
...Choc. Cov. Matzo	6 oz.	.69	
...Mandel Toast	6 oz.	.69	
...Egg Kichel	3 oz.	.49	
...Fcy. Holiday	6 oz.	.79	
...Choc. Chip Cookies	6 oz.	.79	
Goodmans Egg Kichel	3 oz.	.49	
...Macaroons - Coconut	16 oz.	1.23	
...Macaroons - Chocolate	16 oz.	1.23	
SPICES			
Man. Black Pepper	1 oz.	.19	
...White Pepper	1 oz.	.25	
...Cinnamon	1 oz.	.19	
...Ginger	1 oz.	.19	
...Paprika	1 oz.	.19	
...Sour Salt	1 oz.	.19	
...Onion Powder	1 oz.	.25	
...Garlic Powder	1¼ oz.	.29	
Streits White Pepper	1 oz.	.25	
...Black Pepper	1 oz.	.25	
...Paprika	1 oz.	.19	
...Cinnamon	1 oz.	.19	
...Ginger	1 oz.	.19	
...Sour Salt	1 oz.	.19	
...Garlic Powder	1¼ oz.	.29	
...Onion Powder	1 oz.	.25	
HONEY & PRESERVES			
Man. Honey	8 oz.	.33	
...Strawberry Jam	12 oz.	.49	
...Cherry Jam	12 oz.	.49	
...Raspberry Jam	12 oz.	.49	
...Peach	12 oz.	.45	
...Orange Marmalade	12 oz.	.39	
...Seedles Black Rasp.	12 oz.	.49	
...Grape Jam	12 oz.	.39	
Rokeach Strawberry Jam	12 oz.	.49	
...Raspberry Jam	12 oz.	.49	
...Cherry Jam	12 oz.	.49	
...Grape Jam	12 oz.	.39	
...Seedless Black Rasp.	12 oz.	.49	
CLEANING SUPPLIES			
Man. Cleanser	14 oz.	2/39	
Rokeach Cleanser	14 oz.	2/39	
...Kosher Soap Red		2/27	
...Kosher Soap Blue		2/27	
...Soap Pads	12's	.35	
...Silver Polish	8 oz.	.39	
Mhadrin Foaming Cleanser	21 oz.	.29	
Man. Kosher Soap	2's	2/27	
...Potato Starch	12 oz.	.29	
Streits Potato Starch	12 oz.	.29	
Goodman Potato Starch	12 oz.	.29	
Carmen Pancake Mix	4 oz.	.19	
...Potato Latkes	16 oz.	.43	
Streits Potato Pancake Mix	3 oz.	.19	
Kosher Jello	3 oz.	2/29	
White Vinegar		.25	
Israel Yarzeit Candles		2/29	
...Sabbath Candles		.25	
Red Cross Table Salt		.10	
Regular Candles	12's	.19	
Yarzeit Lamps		2/29	
Kosher Salt	3 lb.	.25	
Dried Prunes Extra Large	lb.	.43	
...Apricots	12 oz.	.49	
...Mixed Fruits	12 oz.	.45	
...Dried Apples	16 oz.	.29	
...Dried Pears	12 oz.	.65	
...Dried Peaches	12 oz.	.49	
Diamond Walnuts	16 oz.	.59	
Mixed Nuts	16 oz.	.49	
Brazil Nuts	16 oz.	.55	
Soft Shell Almonds	16 oz.	.47	
Filberts	16 oz.	.47	
Pecons	12 oz.	.53	
Toasted Coconut	14 oz.	.49	
Lincoln Orange Drinks	64 oz.	.69	
Man. Dill Pickles	32 oz.	.55	
...Deluxe	32 oz.	.59	
Rokeach New Pickles	32 oz.	.55	
...Sweet Red Peppers	32 oz.	.55	
...Deluxe Mix	32 oz.	.59	
Mothers Kosher Pickles	32 oz.	.55	
...Pickled Tomatoes	32 oz.	.59	
...California Pimentos Pt.	16 oz.	.45	
...Sweet Peppers	32 oz.	.55	
Rokeach Pickled Beets	16 oz.	.35	
...Red Cabbage	16 oz.	.35	
Mothers Mayonnaise	16 oz.	.67	
Man. Mayonnaise	8 oz.	.67	
...Mayonnaise	16 oz.	.67	
...Tomato&Mushroom Sce	11 oz.	.29	
...Manifat	20 oz.	.93	
...Catsup	13 oz.	.39	
...Peanut Oil	16 oz.	.59	
...Peanut Oil	32 oz.	1.15	
Streits French Dress	8 oz.	.49	
Rokeach Tom. & Mush. Sce.	11 oz.	.29	
Streits Catsup	14 oz.	.39	
Rokeach Salad Oil	16 oz.	.55	
...Salad Oil	32 oz.	1.09	
...Nyafat	9½ oz.	.49	
...Nyafat	19½ oz.	.93	
Planters Peanut Oil	16 oz.	.53	
...Peanut Oil	32 oz.	.93	
Carmel Schmaltze-E-Dige	10½ oz.	.89	

518 St. Clair Ave. W.	901 Eglinton Ave. W.	675 Bloor St. W.	622 College	309 Finch Ave.	1105 Wilson Ave.
West of Bathurst	West of Bathurst	At Manning	At Grace	At Bathurst	At Keele

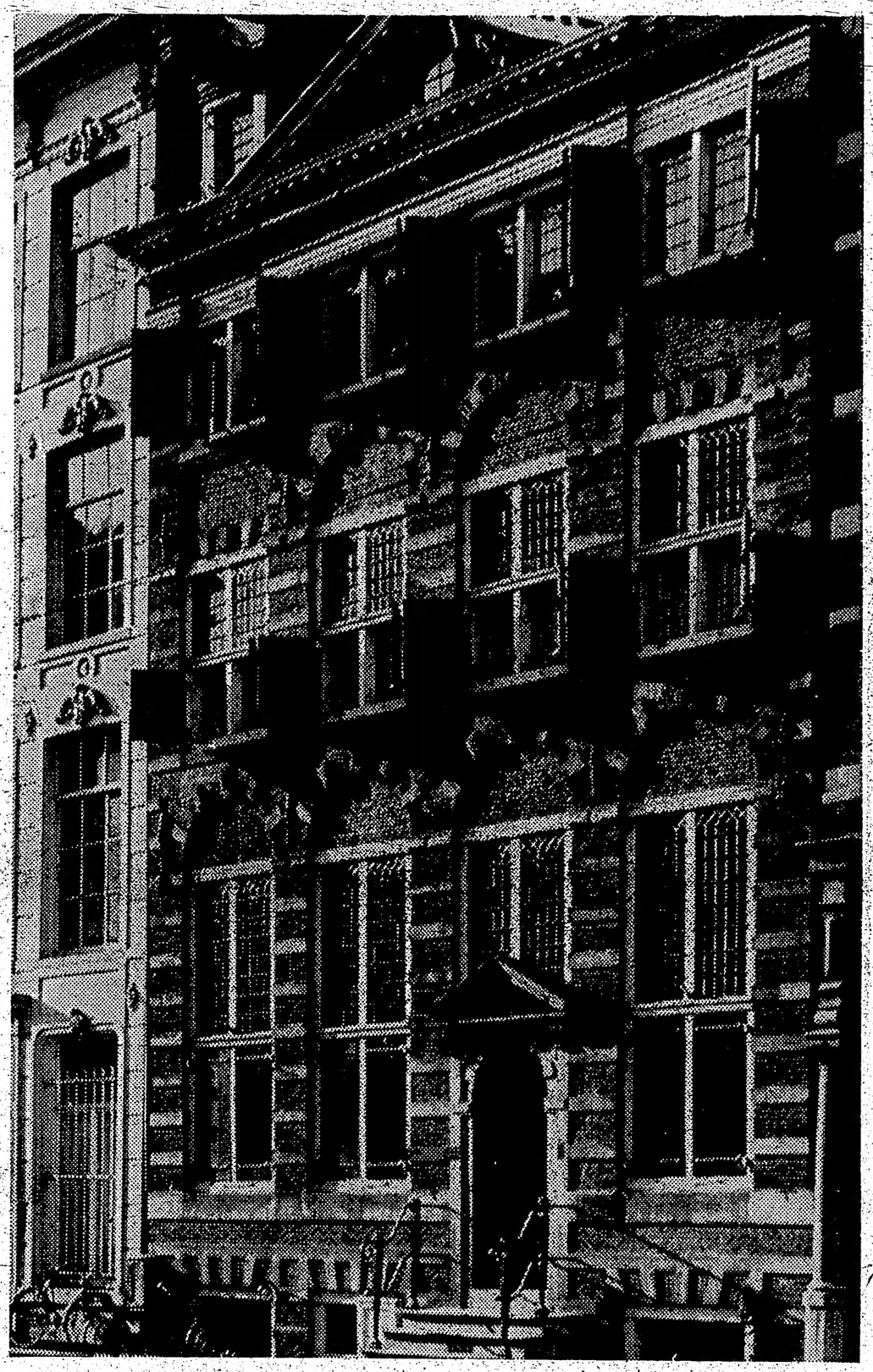
THE CANADIAN JEWISH NEWS

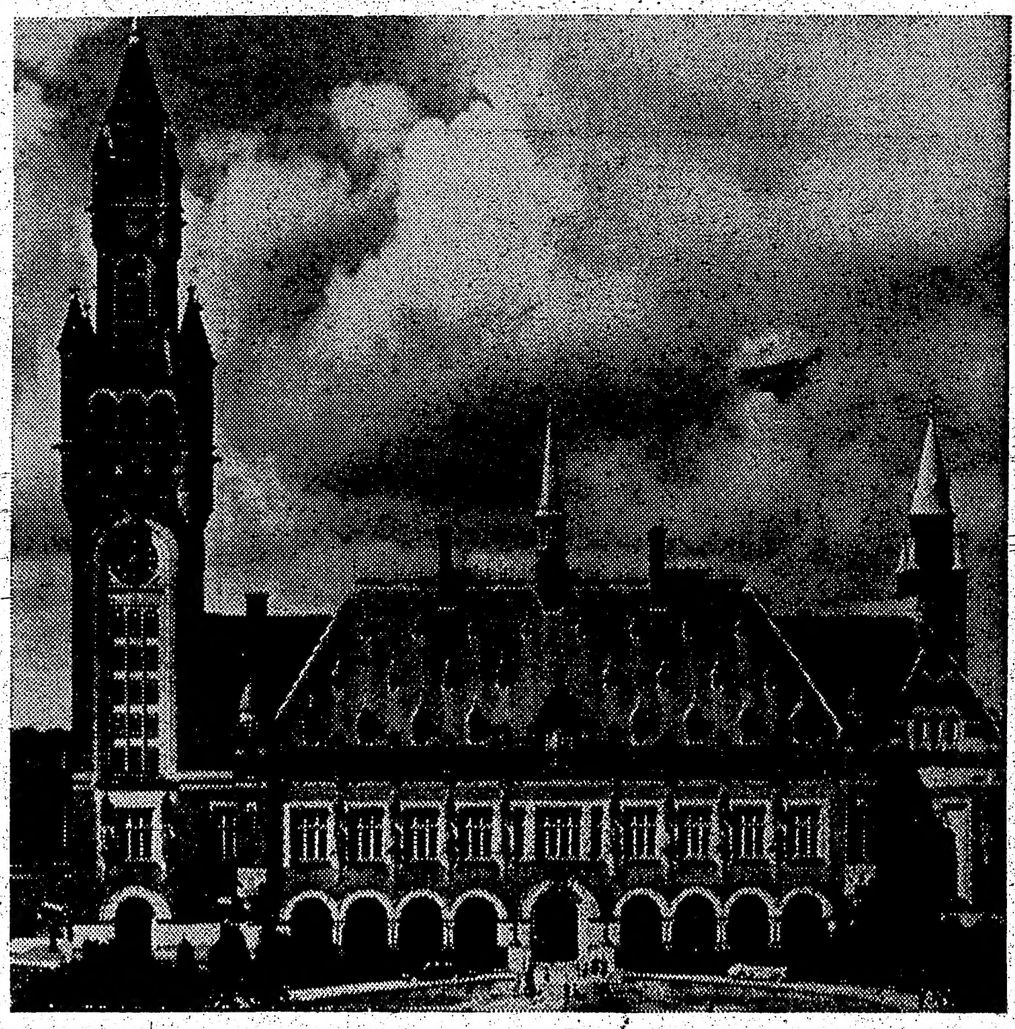
SECTION II — Friday, March 24, 1961

First Of A Series Of The Canadian Jewish News Supplements About Jews In The Western World

HOLLAND:
YESTERDAY AND TODAY

HER MAJESTY QUEEN JULIANA OF THE NETHERLANDS





DELIGHTFUL

DUTCH IMPORTS
IN CANADA

In recent years HOLLAND has conquered to a great extent a part of the Canadian market. DUTCH imports have become very popular with discriminating Canadians. For example: **cheese connoisseurs** have learned to know the difference between plain cheese and **real Holland cheese.** Also the fine spicy herrings from Holland have become popular. No one can deny that a glass of **Heineken** beer with Dutch herrings is the gourmet's delight.

A dinner which is topped by Dutch cheese and a glass of **Bols** liqueur always creates the proper after-meal atmosphere.

For children Holland has the finest chocolate drink: **Van Houten's** Cocoa.

Many have learned to appreciate draperies, velours and other fine textile fabrics made in Holland, and imported by such firms as **Bruce Campbell & Co.** and **K. B. McKellar & Co.**

Hostesses are taking special pride in displaying china and glassware from Holland, especially the **Royal Netherland Full Lead Crystal.**

Gerard Gift Supplies of Hamilton specializes in souvenirs and curios imported from the Netherlands, all the products of the finest artisanry in the low lands.

In the centuries old tradition of Holland, Dutch shipping firms such as **Fjell Fjord Lines** and **Fjell-Oranje** have become renowned here for their excellent service.

Dutchmen have also established here important insurance and financial concerns such as the famous **Mercantile Bank** and the **Holland Life** and **Commercial Life.**

Last but not least one should mention the role of **Philips** which has established in Canada one of its most important industrial branches.

Thousands of Canadian workers are employed by Philips which produces the finest electrical appliances, radios, T.V.'s and Hi-Fi.

NETHERLANDS - CANADA COMMERCE

Favourable Trade Balance

The Canada-Netherlands trade balance in recent years has continuously shown figures favourable to Canada. Here they are:

IN MILLIONS $

Year	Export to Holland	Import From Holland	Difference
1955	48	21	27
1956	55	24	31
1957	70	25	45
1958	75	30	45
1959	54	31	23
1960	60	33	27

JEWISH RESISTANCE IN HOLLAND

AMSTERDAM, (JCNS) The part played by Jews in the Dutch Resistance during the war was much greater than commonly supposed.

Professor Jacques Presser, a member of the Board of the Dutch Government Institute for War Documentation, stated this in a lecture to the Association of History Students at Leyden University.

Jews engaged in sabotage as parachutists and served as couriers. Jewish resistance was relatively much more widespread than non-Jewish resistance.

Professor Presser is shortly to publish a study of the subject.

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ACKNOWLEDGEMENTS

The Canadian Jewish News is obliged to **Dr. Max Buwalda,** Vice-Consul of the Netherlands in Toronto, for his guidance and deep interest in helping us to publish the Holland Issue.

The Essays by the famous Dutch-Jewish writer and historian **Louis de Jong** about Meyer Sluyser is copyright by "Delta," the excellent quarterly published in Amsterdam by the Delta International Publication Foundation. So is the short story by Meyer Sluyser himself, a Jew who is continuing the glorious tradition of Heyermans and Querido in Dutch letters.

Sluyser's story was translated by **Elizabeth Willems-Treeman.**

Other articles were translated by **Ann Standing. Olive Ryckman** of our editorial staff assisted in the editing of the material.

Mr. B. Nierop of KLM has given us very valuable advice.

(The photos on the front page depict Rembrandt's famous house in Amsterdam's old Jewish quarter (top); and the peace palace in The Hague).

VAN DER BEUGEL SALUTES
HOLLAND - CANADA FRIENDSHIP

Dear Sirs,

I am very happy to learn that The Canadian Jewish News is publishing a Special Netherlands Issue on March 24th.

On my recent visit to Toronto, my wife and I had the pleasure of meeting the publishers and editors of this fine newspaper. We were also impressed by the prominent leaders of Toronto's Jewish community, who came to honour us at the reception.

I trust that this Special Supplement will help to strengthen the traditional ties of friendship and trade between the people of Canada and the Netherlands.

KLM Royal Dutch Airlines consider it a privilege to contribute, by means of their regular direct services, to the excellent relationship between our two countries.

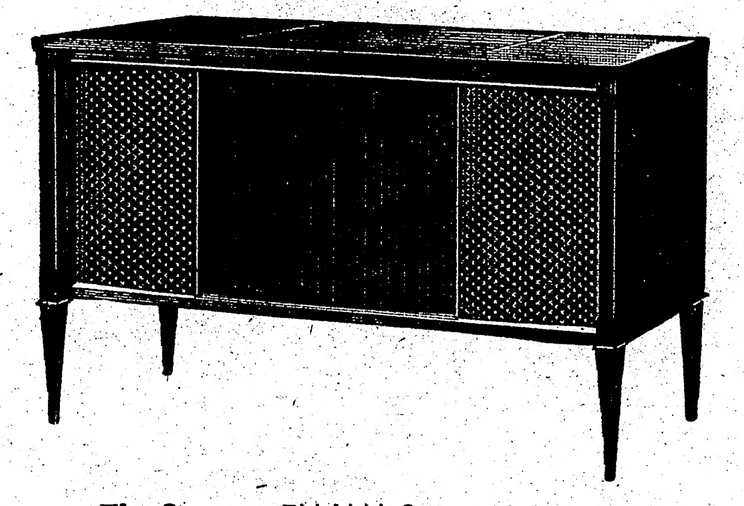
Sincerely yours,

KLM ROYAL DUTCH AIRLINES

Dr. E. H. van der Beugel
Deputy President

E. H. van der Beugel, K.C.M.G., ec. drs.
Deputy President, KLM Royal Dutch Airlines.

Ernst Hans van der Beugel was born in Amsterdam on February 2, 1918. He graduated in economics at the University of Amsterdam. In 1945 he entered government service as Secretary to the Cabinet Economic Committee. In 1947 he was appointed Director of the Bureau of the Marshall Plan in the Ministry of Foreign Affairs.
In 1952 he became Director-General at this Ministry in charge of O.E.E.C., NATO and European Integration Problems.
In January 1957 he was appointed Deputy Foreign Minister. From January 1959 till 1960 he was a special adviser to the Minister of Foreign Affairs with the title of Ambassador Extraordinary and Plenipotentiary.
In January 1960 he joined KLM as Deputy President. He will succeed General Aler as President of KLM in the spring of 1961.



The Sorrento FM/AM Stereo Hi/Fi F615

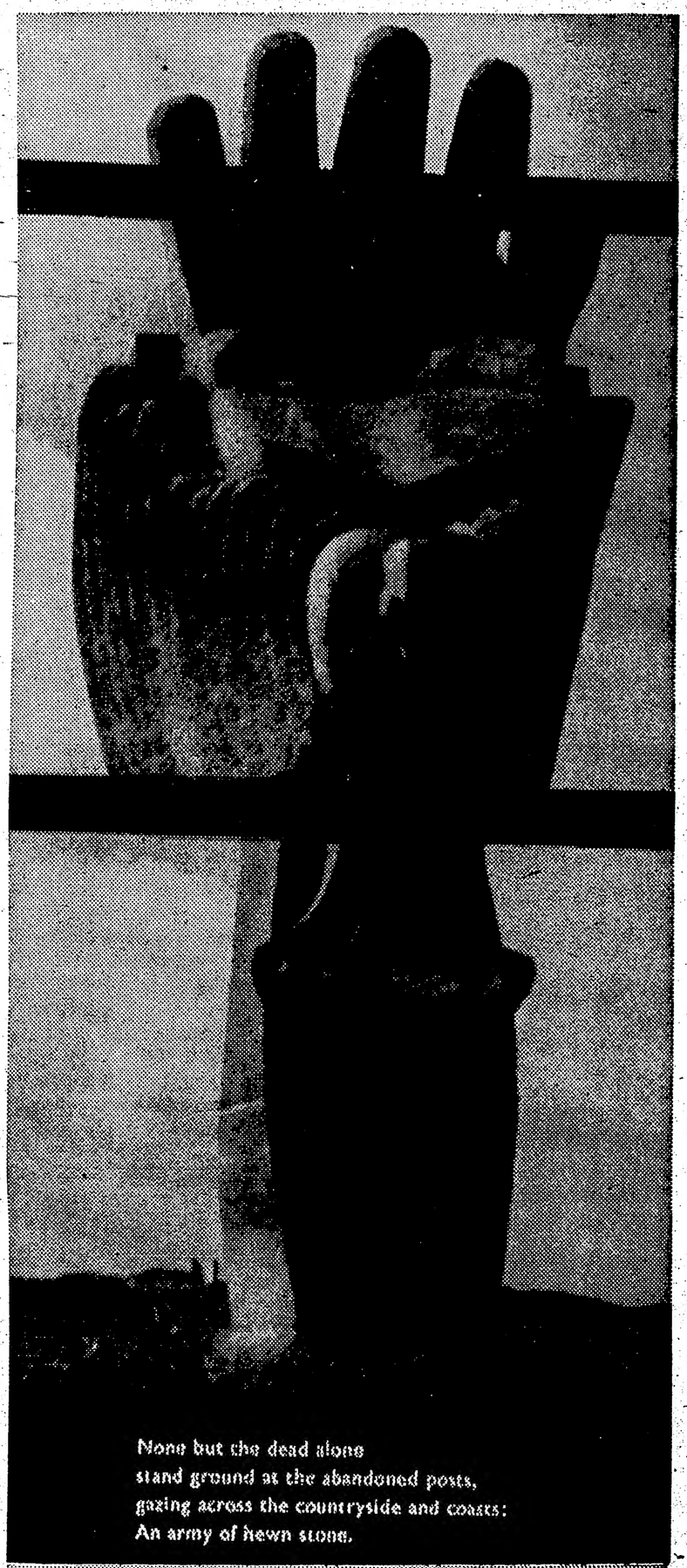
PHILIPS AROUND THE WORLD
TELLS A QUALITY STORY

The kind of ingenuity and craftsmanship it took to design and build the new Sorrento FM/AM Stereo with Dynamic Reverberation, has been winning respect for Philips around the world for years. In Canada and around the world Philips products are used in the most critical electronics applications. They must be flawless! You get the same high standards in every Canadian Philips product from stereo to picture tubes. The Philips name is built on quality, workmanship and reliability alone. In electronics there can be no other way!

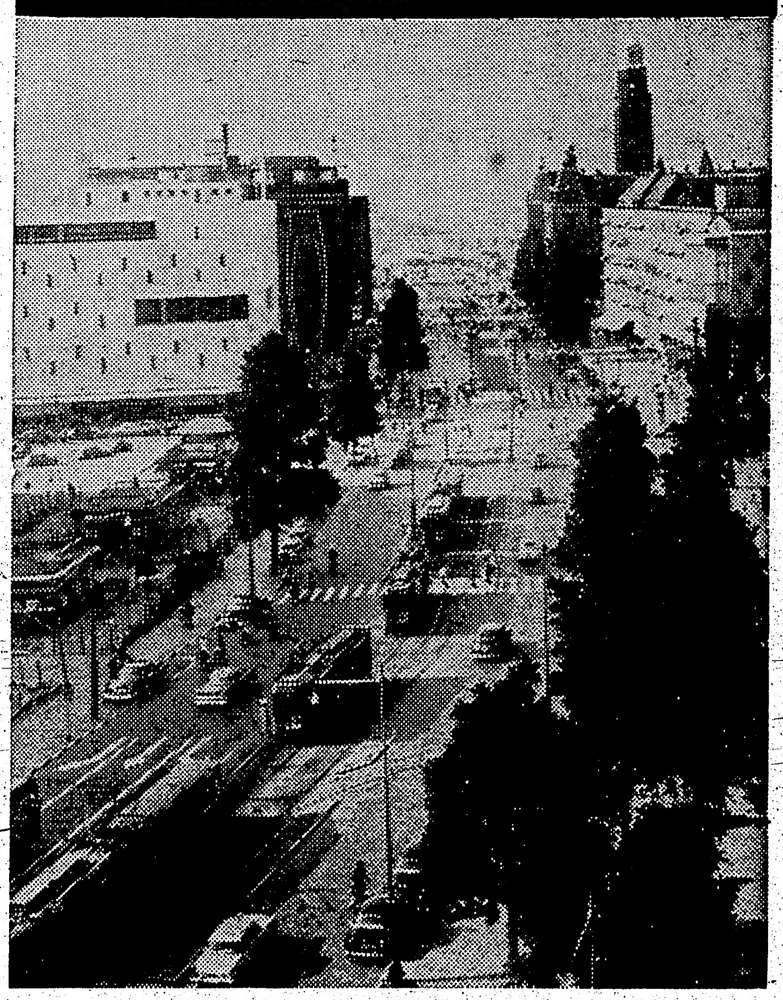
PHILIPS
takes the time to build the best

PHILIPS ELECTRONICS INDUSTRIES LTD.
TELEVISION • RADIO • STEREO HIGH FIDELITY

MONUMENTS TO THE PAST
BUILDING FOR THE FUTURE



None but the dead alone
stand ground at the abandoned posts,
gazing across the countryside and coasts:
An army of hewn stone.



ROTTERDAM, destroyed by the Nazis during World War II, remembers the past — "that it should never happen again". The monument above by **OSSIP ZADKINE** shows that Holland does not forget. Photo below depicts the energy of the Dutch whose reconstruction of Rotterdam astonished the world. Rotterdam is the World's Second largest port.

HOLLAND, CANADA AND THE JEWISH PEOPLE

HOLLAND'S AMBASSADOR

BY His Excellency Dr. A. H. J. LOVINK
The Netherlands Ambassador To Canada

I am happy to congratulate the editors of The Canadian Jewish News on their initiative to publish a Special Issue which will record the centuries' old relationship between the people of the Netherlands and the Jewish people.

For centuries thousands of immigrants have settled and have been thoroughly assimilated in the Netherlands. Huguenots from France, Jews from Portugal and Eastern Europe and peoples from other lands have contributed in many ways - in the sciences, trade, humanities, arts etc., etc., - to the communities of Holland, and to the world in general.

Several reasons for this migration to the Netherlands could be mentioned, such as the country's favourable geographical position on the deltas of major European rivers; world trade activity which in the 17th century made the Dutch known as the Waggoners of the Waves, "The Carriers of Europe"; the necessity of co-operation with people of many countries which created an atmosphere of well-being in a land with freedom of speech and religion. These freedoms in Holland were the foundation of the Republic of the Seven United Netherlands created in the 17 th century by Prince William the Silent. During the "Eighty Years' War" (1568 - 1648) the Dutch struggle for independence had been closely related with the fight for religious freedom. And it was this fight for religious freedom which opened as from the 17th century the doors of the Netherlands for Jews who found in Holland a haven of refuge where they could practice their own customs and live according to their own traditions.

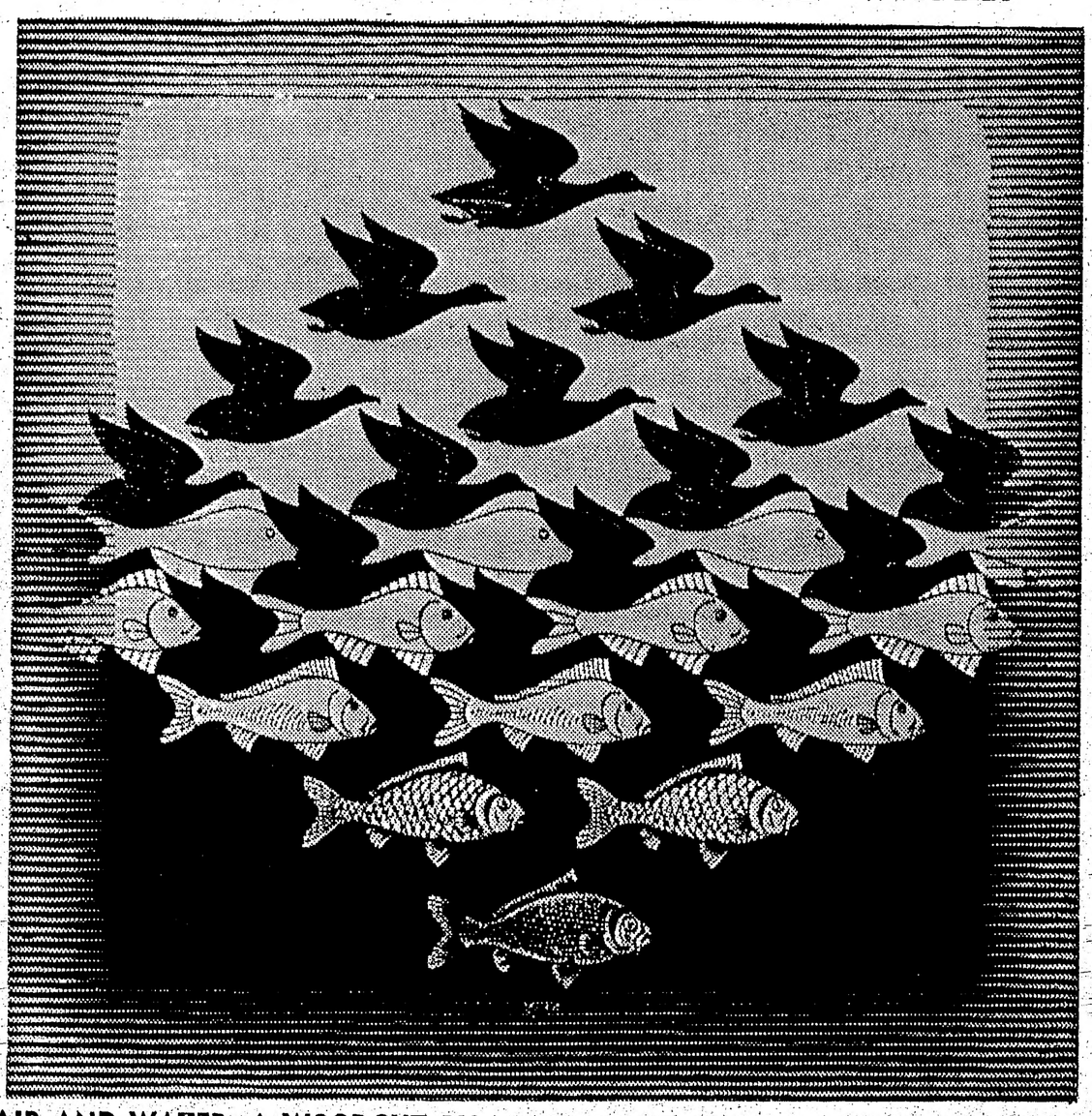
The Netherlands, then and now, and its people, have never regretted this hospitality. Jews have been loyal citizens of the Netherlands. They have helped to build our economy, our industries, our cities and homes. They have been in the forefront of the cultural growth of our nation and were leaders in the field of science.

I am confident that the special issue of The Canadian Jewish News will help to promote and strengthen the tradition of friendship between the Netherlands and Canada, tested during the last war in the field of battle.

May the bonds between our two nations, allies in war and partners in peace be still further consolidated.

Dr. A.H.J. Lovink
Netherlands Ambassador

SYMBOL OF HOLLAND: AIR AND WATER



AIR AND WATER: A WOODCUT BY M. C. ESCHER.

M. E. Escher (born 1898) occupies a very special position in modern Dutch graphic art. In recent years his highly original work, which makes use of directly recognizable and comprehensible motifs in order to confront the viewer with abstract concepts, has attracted quite some attention at exhibitions in various countries, notably in the Americas. Particularly persons with a scientific turn of mind tend to be intrigued by Escher's pieces, which bear the air of having been produced in a mathematician's study. It would, however, be a mistake to qualify Escher's art as cerebral pure and simple, for it is clear that to him the laws of mathematics are a kind of magic formulas, and his whole oeuvre reflects a tense endeavour to express the beauty and perfection of those laws. As he once remarked, the laws of geometry, and particularly the rhythm they involve, are a guide and a shield for his inspiration.

HOLLAND'S MODEL WELFARE SERVICES: PRIDE OF A NATION

By NESTA ROBERTS

When a country has one of the highest birth rates in Europe and the second lowest infant mortality figure in the world (17.2 per 1.000, against 15.8 for Sweden, 23.3 for England and Wales); when the death rate is 7.5 per 1.000 (9.6 for Sweden, 11.7 for the United Kingdom) and the expectation of life 70-odd; when, additionally, such a country has an acute housing shortage and a fantastically high density of population (895 people per square mile), to inquire into the standard of its routine health and welfare services is rather like asking a Senior Wrangler if he can do long division. You assume that they are adequate and competent and go on to look at the higher flights.

When that country is the Netherlands, the assumption would be correct. Holland's health insurance scheme—run on the English model, with general practitioners paid by capitation and the aim of 3.000 patients a doctor, and specialists by fees for services—was built up on a basis of existing sick funds, many of them dating back to the last century. District nursing has been developed over sixty or more years by the three Cross associations, Roman Catholic, Protestant, and non-sectarian, who are still responsible for the training of the nurses after they have gained their general certificate in a hospital. Today they have about 2.800 nurses in their service.

A well-established tradition of voluntary work and the fact that jobs for women is not a universal policy in Holland mean both that experiments in social work can count on help and that recruits can be found for such admirable services as the home makers and the maternity aids. The first may be described as home helps plus, in that they have some social service training and give practical teaching to inadequate housewives. The nursing aids have 15 months' nursing-cum-domestic training, and care for mother and child after a home confinement.

Baby clinics have developed until there are now more than 1.900 of them, and they are visited by about 40 per cent of the children under one year old. Mostly these clinics are directed by general practitioners; specialists are in charge of the 700 toddlers' clinics, as well as the child guidance clinics.

Family allowances, as in Italy, begin with the first child, who rates a shilling a day, and the allowance increases gradually to two shillings a day for the sixth and every succeeding child. Old-age pension rates are not high, but municipalities will bridge the gap to meet the fees of old people's homes, for example. Sick pay is 80 per cent of a stated daily wage of 19 florins, starts on the third day and continues for a maximum of 52 weeks.

Excellent as these things are, they are not what brings study groups from other countries to Holland. They come to see how the Dutch care for problem families, for the mentally sick and maladjusted, and for the old.

Relatively, Holland has few old people. Only 8.8 per cent (one million) of its population is over 65, compared with Britain's 15 per cent. Like Britain, Holland does all it can to enable old people to stay in their own homes as long as possible, but 60.000 are in homes or hostels, and those homes illustrate most ideas for care of the aged that have been evolved during the past 400 years or so. Oldest, historically, are the hofjes, or almshouses. Vermeer might have painted the green and white shutters and mellow rose brick of one of them, a square of small, seventeenth-century houses set round a garden that is a pool of calm in the hustling centre of The Hague. The interiors were modernised in the 1930s. The vigorous old ladies who live in them pay a lump sum on entry, thereafter a nominal monthly fee for maintenance of the building. There is a warden for emergencies, but they live wholly independent lives. "And liberty is all", said one who was polishing an already flashing window pane. Her one criticism was the ten o'clock curfew. "It is too early. I am out visiting and then I must run, quick, quick, quick, before the gate closes." She hoped the next warden would have less old-fashioned ideas.

The present one must have been quite 20 years younger than her own 75.

Some of the old type big hospices, the negation of present ideas, remain; the authorities deplore them but cannot demolish them all at a blow. Meantime they do what they can to transform the atmosphere with better food, better furniture, and a programme of recreation ranging from a concert by the police band to films in the wards or lecture on the life of bees. England could go no farther.

The show piece and, funds permitting, probably a model for the future, is a centre for 300 old people administered by the municipal welfare service of the Hague. This has self-contained bed-sitting rooms or flats where single people or couples who are active, but — this is a condition of entry — less than 100 per cent fit, look after themselves; service flats for the frail and a hospital for the bedridden. A gerontologist and a physiotherapist help to keep the tenants out of the last as long as possible, and there is a well-equipped rehabilitation department as well as a concert hall, reading room, and a central kitchen where those living in the self-contained flats can get meals as they may need them. The many new homes on a less lavish scale tend to be rather larger than those now favoured in England — 100 to 120 beds is said to be the usual size.

The chronically sick and senile are a tougher problem. Until a short time ago the senile who became too much for their families went mostly into mental hospitals, where they did not belong, or to private nursing homes, which, in the Netherlands as elsewhere, are as good or as bad as the people who run them. Recently Rotterdam has opened a home for senile cases which, in the first few months of its existence, has demonstrated what England has known for some years—how far confused elderly patients can improve when their physical ills are treated and they are properly fed and cared for.

"They came in mostly on stretchers and badly astray," said the doctor in charge, looking round the dayroom. Now only a handful of patients were in their hospital beds; the rest were sitting at small tables, patiently enjoying their tea. One old lady, hopelessly confused when she came in, was capable of a lucid conversation in the English she had not used for years. The doctor thought that 10 per cent of them would eventually be well enough to go home. For the rest a long-stay annexe was shortly to be opened with, he hoped, a day hospital attached, so that outpatients could share the therapeutic and rehabilitation sessions. There are plans for several similar centres in the Netherlands, but it is a little ominous that some of the beds in this one were vacant for lack of nurses. The doctor was a bit concerned about diverting his patients, since therapy did not take up all day. So far he had tried television and tropical fish: he was considering billiards and, when the warm weather came, a couple of monkeys which would live in the garden.

Monkeys were about the only domestic pets not found at another new institution at Rotterdam, or rather, a new development of an old one, a children's home founded in the sixteenth century. A lucky bomb hit the old buildings; in 1956, transformed into a remedial treatment centre for neurotic and emotionally disturbed but not mentally abnormal children, it opened in near-ideal buildings on the outskirts of the town. This is a place that aims to enable the boys and girls to return to their own homes, if they have homes fit to receive them, otherwise to settle them in suitable foster homes.

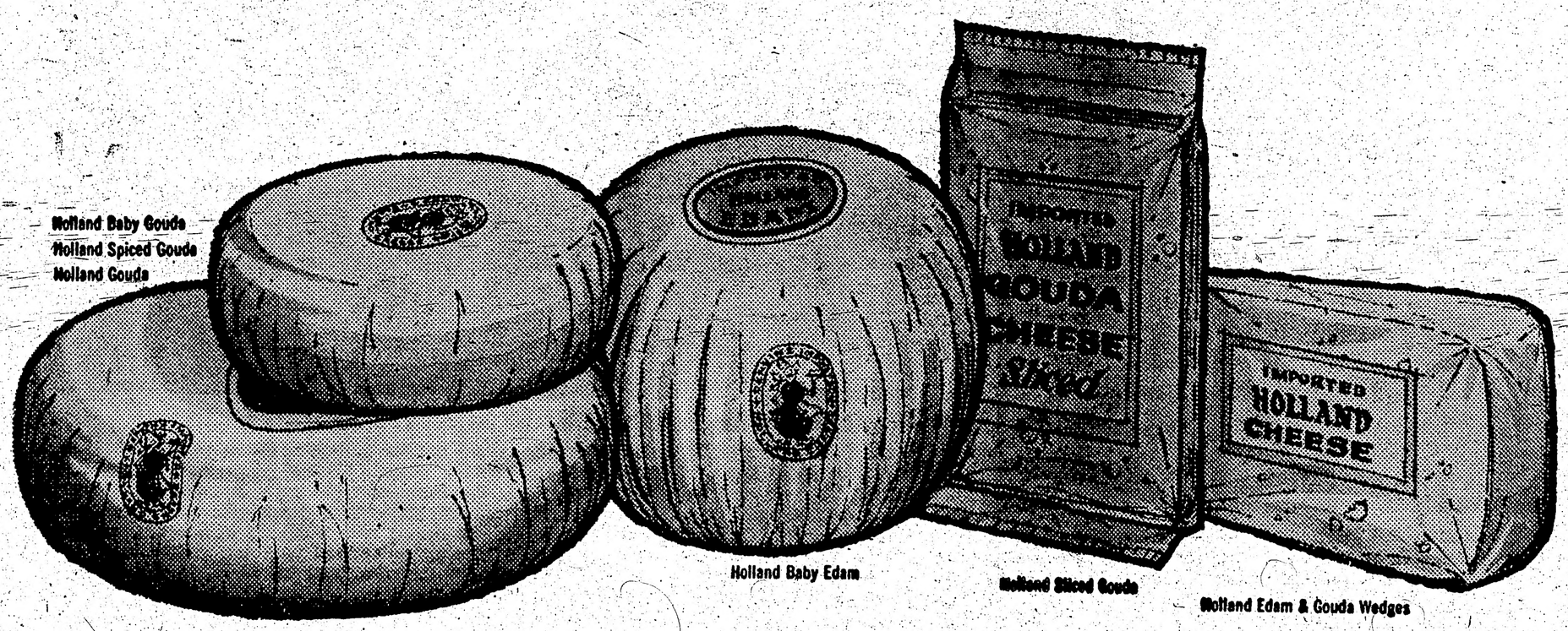
They live in groups, usually of 12, in villas which differ from a comfortable family house only in being better furnished than most houses that have a dozen children rampaging through them. Bedrooms are for one, two, or three children, and not oppressively tidy ("You need to be a little bit cosy," said the doctor, himself the father of six, looking approvingly at the array of cosmetics and trinkets and pin-ups in one of them). A special school, with 12 or 14 to a class, brings educationally retarded children up to standard, and there

(Continued on section II: page 12)

Holland sends its best

Genuine Edam, Gouda and Leyden cheeses, imported from Holland, offer a variety of delicious tricks you can achieve with a little imagination and a sharp knife. Suggestions? A tomato stuffed with cubes of Holland Gouda cheese. Or a tuna fish spread, beautifully served in an Edam cheese shell. Ripened in teakwood molds and filled with the flavour of the country it comes from, this supremely mellow Dutch cheese is delectable — whether served plain or fancy. A bit of advice: The Dutch Girl Emblem tells you it's the real Holland Cheese. (If cut and pre-wrapped, look for the label "Imported from Holland"). The crimson sphere, remember, is Holland Edam. The golden wheel, Holland Gouda. And don't forget mild Baby Gouda, wrapped in red, and those tangy delights, Holland Leyden and Spiced Gouda. Special recipe offer: New serving surprises in our full-colour recipe booklet. Send 10¢ for handling to: Holland Cheese Exporters Association, 610 Church Street, Toronto.

CHEESE OF HOLLAND



THEY CALL IT MOKUM

By Dr. S. BLOEMGARTEN

AMSTERDAM: A MOTHER AND CITY IN ISRAEL

"Mokum" that's what the people of Amsterdam call their city. One doesn't need to be an expert to understand that this word "Mokum" is the same as the Hebraic word for place and city "Makom".

In the 17th and 18th centuries Amsterdam became an asylum for many Jewish refugees from the Iberian Peninsula, Germany and Eastern Europe. They were so unrestricted in their movements and given such complete religious freedom by the Magistrates of Amsterdam that they soon looked upon this city as a new Jerusalem.

Before the last war there were approximately 140,000 Jews living in the Netherlands of which 80,000 in Amsterdam alone or 10% of the total population in this municipality. Today this figure is estimated at a mere 15,000.

More than the figures, a walk through the old Jewish quarters that before the war bubbled over with Jewish life and gave the city of Amsterdam its own cachet, will illustrate what tremendous losses the Jews suffered during the war. The glorious Jewish past is only remembered by the Portugese Synagogue, still in use and by the facades of the Old and New High-German Synagogues across from the Jonas Daniel Meyer Square which were completely destroyed by the Nazis. The main streets of the old Jewish neighbourhoods, the Jodenbreestraat, St. Antoniebreestraat, Muiderstraat, Weesperstraat and Rapenburgerstraat are no longer real streets. Many of the homes were wrecked by the citizens of Amsterdam during the so-called hungerwinter of 1944-45 when they tried to keep warm with wood from vacant houses. The City of Amsterdam is still busy clearing these sections because the already condemned neighbourhoods are best suitable for the new and wider streets needed to cope with modern traffic. The remaining Jews are now distributed all over the city and more or less absorbed by the city's hustle and bustle. The Jewish community such as it is will shrink more and more. Emigration, and more so assimilation are responsible for this. Approximately 5,000 Jews emigrated after the war, ⅓ of whom went to Israel. Their birthrate is kept low because the Jews that do decide to emigrate are mainly the young ones.

Even more important than emigration is assimilation. Even the greater majority of Jews registered in a Jewish religious community seldom, or never visit a Synagogue. The percentage of mixed marriages (high even before the war) has increased considerably since. At this time one out of every three Jews in the Netherlands marries outside his faith.

Let us now look at the past.

The Northern Netherlands, later in the 16th century the Republic of the Seven Provinces, were still part of Germany in the Middle Ages. In the 14th century the Jews were held to be responsible for the Black Death and those who survived the various pogroms chose safety in flight and emigrated. Another two hundred years elapsed before the Jews again attempted to settle on Dutch soil.

In the 16th century we will see that there are already a number of Morranos on the Zeeuwse Islands, close to Antwerp, the city that accomodated the largest colony of Morranos outside the Iberian Peninsula. As the Northern and Southern Netherlands (now Belgium) were part of the Catholic Empire of Karel V, of the House of Hapsburg, and his son Philip II of Spain, these Morranos were forced to keep up their Catholic pretext. In 1568 the Netherlands rebelled against Philip, whose centralisation policy could not find justice in the eyes of the people of the Low Countries. This policy meant reinforcement of power, higher taxes (Philip required large sums of money to realize his ambitions in international politics) and since Catholicism was a holy matter for Philip it also meant severe punishment and persecution of the heretical Protestants. Although the majority of the people remained Catholic even they detested the measures used by the Spanish Inquisition. The Spanish attack on conscience and purse unleashed an uprising that lasted for eighty years. During this revolutionary period the Netherlands Republic was born.

During the reign of the humanistic William of Orange, Jews were treated relatively well. His descendants also gave proof of understanding and sympathy towards the Jews.

The first important Jewish community in the Republic was founded in Amsterdam between 1590 and 1600 by Portugese and Spanish Morranos. These Morranos kept up their pseudo-christian pretences until 1602 when they finally dared to appoint a Rabbi and acknowledge their faith openly. Rabbi Ouri-Halevi was the first and the last Ashkenazi Rabbi of the new Sephardic community. His appointment was in fact a trial balloon that never ascended because Ouri-Halevi was arrested and all synagogue services prohibited. He was later released and although the prohibition was not abolished the official eye was kept closed as long as the Jews held their services in secret. For the time being the Governors of Amsterdam had little reason to keep out the Morranos who had valuable commercial contacts with South America and who brought many a new industry to Amsterdam (sugar, tobacco and diamonds). A number of other cities: Rotterdam and Haarlem viewed with envy the way Amsterdam profited from these Morranos and tried to get them to settle within their city walls, promising them all sorts of privileges. However, not all Netherlands cities were keen on having these Jews and we see that for instance the Bishops of Utrecht and Maastricht barred the Jews until 1795-1814.

The Jews in these cities seldom obtained complete civil rights and worse, were often kept outside the Guilds. This didn't bother the rich Sefardim but it hit hard at the impoverished Ashkenazim from Germany and Poland.

In Amsterdam the Sefardim soon split into three communities; one of which consisted mainly of former Spaniards, the second of Mystic-Orthodox Jews and the third of rationalistic-philosophical Jews. In 1639 these three groups were again united although this was certainly not the end of theological disputes.

The Ashkenazim also were divided in the beginning. During the Thirty Years War (1618-1648) the first group of Ashkenazim came from Germany. They were refugees who lost everything and therefore depended financially on their Sefardim brothers. However, when the richer Jews followed, the High-German community founded in Amsterdam in 1635 was able to free itself of its Sefardim "guardians" although this greatly displeased the latter.

So far we have discussed Jewish communities without mentioning their official names as they were known in the time of the Republic, namely; the Portugese-Jewish Nation and High-German Jewish Nation, or, when referring to both, the Hebrew Nation. It seems that the Jews were looked upon as a national group rather than a religious community and Zionist historians interpret the word "Nation" therefore as "Peoplehood" in the modern meaning of a national group. We have to be careful, however, with our conclusions because the members of that same Hebrew Nation were truly Dutch citizens according to a declaration of 1657 issued by the States of Holland.

In the 18th century the Jews in Amsterdam formed 13% of the total population. In 1795 there were 20,000 High-Germans and 3,000 Portugese Jews which shows that the Ashkenazim finally began to out-number the Sefardim. During this time all trade in Amsterdam was declining rapidly due to the competition from England, and at the end of the century 30% of the total population was living off charity. Among the Jewish population—60%. The Jews were naturally hardest hit by this decline since they were kept outside the Guilds. It was the heavy responsibility for such a large Jewish proletariat that forced the Amsterdam parnassim to impose heavy punishments for the slightest offense. It should thereby be noted that the Amsterdam parnassim were in fact secular rulers who had absolute power over their Jewish subjects. They concerned themselves with religious as well as non-religious matters, had their own police force, their own Book of Rules and Regulations and were fully supported by the Netherlands authorities. It is questionable whether it was to their credit that they never requested the Amsterdam Mayors to limit immigration of insolvent Jews into the country. For the Jewish proletariat such a ban would probably have been a blessing.

On September 2, 1796, the Netherlands Jews were promoted from mere subjects to equal citizens. The Hebrew Nation ceased to exist and in its place came the Israelitic Communities. These communities now followed the same rules as all other private organizations and that meant that in theory the parnassim had to give up a great deal of their power. The latter is probably the reason that they fought tooth and nail against the emancipation of the Jews. A small group of Jewish intellectuals organized the club "Felix Libertate" who did everything to obtain equalization of the Jews. The result was that they came in open conflict with the parnassim and finally separated themselves from the rest. They founded the first Reform community in Europe "Adath Jesurun."

Although the Jewish mass considered the members of the House of Orange true friends, the Netherlands middle-class thought differently. During a Revolution in 1785 Stadtholder William V was chased out of The Hague and for 2 years the revolutionaries or so-called Patriots were in power in many parts of the country. There was continuous fighting between Patriots and Orangistic Jews and labourers. In 1789 Prince William V, with the help of his Prussian troops, managed to reinstate himself and whilst the Jews celebrated his return thousands of Patriots took flight to France. The latter returned in 1795 to be cheered by the majority of the Netherlands people but the Amsterdam Jews and labourers remained, for the present, loyal to Orange. The irony of it all is that it was the anti-Jewish Patriots who introduced equalization in law and separation of Church and State.

The political result was very spectacular; in 1797 two Jewish men, Herman Bromet and Hartog de Lemon were chosen in the second National Conference, and thus were the Netherlands the first European Nation to have its Jewish representatives of the people. The emancipation also resulted in the opening of a number of intellectual occupations, such as lawyer, and the number of Jewish pupils at Universities increased thereafter considerably. During the reign of King Lodewyk Napoleon the teaching of Dutch in Jewish schools became compulsory. Jewish Professors at Universities were only appointed after 1850 and the Netherlands have never known any Jewish mayors or burgomasters. The Guilds were abolished in 1798 and after that the Jews were allowed to practice any kind of trade.

The rise of the German industry in 1870 stimulated the Netherlands economy and both Catholics and Jews seized their opportunities. They played important parts in the textile industry and many Catholics and Jews were the founders of modern warehouses and clothing stores. Phillips, the founder of the large world concern in Eindhaven (radio's, lamps, etc.) was a baptized Jew. Unilever was built into an International concern by the Jewish Van de Berghs. Of International importance are also the meat preserve industry of Zwanenberg and the factory of Van Leer (barrels and kegs etc.).

In the twenties Amsterdam started a slum clearance project in the old Jewish quarters and many Jews were forced to settle in new neighbourhoods. Many did so out of their own free will. The economical crisis of 1929 proved again how vulnerable the Jews were; more than 30% had to accept welfare in order to survive. During that same crisi the National-Socialists got into power in Germany and tens of thousands of German Jews retreated to Holland. The reactions of the Dutch to the German pogroms in November 1938, could not be misunderstood. However, Holland had always been such an oasis of peace that nobody could believe that the same thing could happen to them. When in May, 1940, the Germans occupied Holland everybody thought that things would work out. The first anti-Jewish measures by the Nazis seemed so innocent that nobody took the trouble to protest. In November, 1940, followed the first serious anti-Jewish action. The members of civil defence groups had to resign. After that the Jewish civil servants had to leave their job. In February, 1941, the armed Netherlands National Socialists started fights in the Jewish neighbourhoods. Now anti-Jewish mea-

(Continued on page 12)

REMBRANDT AND "BOLS"

The name of Rembrandt is spoken the world over with admiration and veneration, and the works of this Dutch painter have come to symbolize the culture of the Netherlands in the Golden Age. Just so, in another field another name has come to symbolize the typically Dutch product, V.O. (very old) Geneva. In this case also, the name of the man who originally created this product dates ages back, to the year 1575.

The world over, Bols has become, for four centuries, the name for this famous Dutch beverage, which has through the ages jealously guarded its pure and unsurpassed quality. Bols is actually the name of the first distillery that practised at that time the still novel art of distilling in the Netherlands, and the present concern of Erven Lucas Bols located in Amsterdam, from which it has never moved during nearly four centuries, is, in so far as can be ascertained, the oldest existent distillery in the world.

The first one-man concern was small and modest, the founder being a humble Dutch merchant who wished first to establish himself through hard work and superior quality. In a simple wooden house named "t'Lootsje" and by means of a crude kettle as his only equipment, he had at his disposal as raw materials however, the best grains, seeds and herbs the land produced.

The burghers of Amsterdam enjoying their promenades around the city, rested on the old bench in front of "t'Lootsje" and refreshed themselves with a small glass of fragant Kummel Anisette or Curacao offered them personally by the distiller. So it happened that gradually many a measure or bottle of the products were taken back to town and the name of Bols slowly earned fame.

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JEWISH WRITERS IN HOLLAND

By Louis De Jong

MEYER SLUYSER'S SUBMERGED WORLD

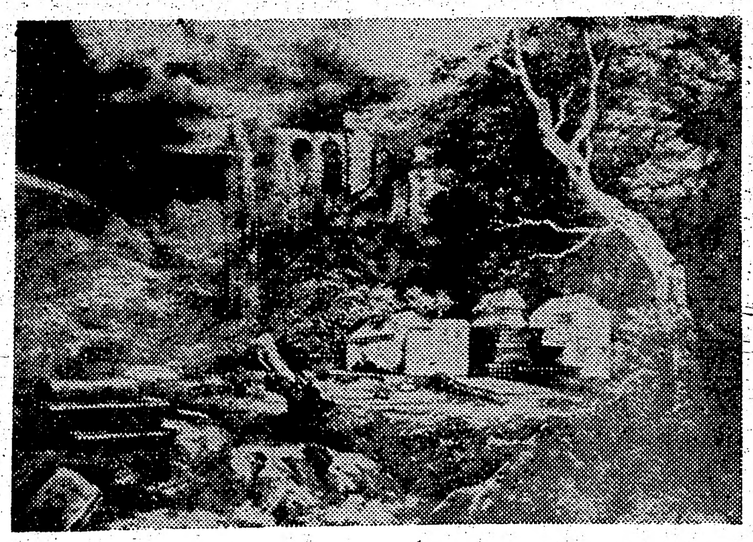
A nation that has passed through a period of war and occupation tends, once peace and freedom have been restored, to turn its back on the horrors of the past and concentrate on the present. It is only later that a spirit of 'sufficient unto the day' is succeeded by a mood of reflection, only later that an awareness comes of the precious things that have been destroyed beyond repair. For that, a lapse of time is necesasry—perhaps as much as a decade, sometimes even more.

The most grievous wound inflicted upon the Netherlands during the Second World War was the near-annihilation of its Jewish comunity. Of the hundred and forty thousand Jews living in the country in 1940, only a little more than a tenth were still alive at the war's end. Since 1945 not a year has passed without the publication of one or more books on the persecution and destruction of Dutch Jewry. The Amsterdam lawyer Abel J. Herzberg was the first to write a historical survey of the subject, for the multi-volume history of the period entitled Onderdrukking en Verzet (Oppression and resistance). It was a survey deriving much of its value from its personal note.

Only in recent years, however, have books dealing with the Nazi persecution of the Jews found wide readership and response. Two short novels aroused particular interest: the obsessive, somewhat self-castigating picture of the Jewish transit camp Westerbork created by Jacob Presser in De nacht der Girondijnen (later published in England and America under the title Breaking Point)); and the sober, restrained description of one persecuted family which Marga Minco gave in her Het bittere kruid (The Bitter Herb, soon also to be issued in English).

Meyer Sluyser's sketches and stories, many of which first appeared in the Amsterdam daily Het Parool, and afterwards sold in tens of thousands of copies in book form, approach the Jewish holocaust more obliquely. Sluyser was born in the heart of Amsterdam's Jewish quarter. In the thirties he made a name for himself as a Socialist journalist; during the war years he worked for the Dutch cause in London. Since the end of the war he's continued his many faceted political and journalistic activities. But there is another side to Meyer Sluyser: he is a born teller of tales. One afternoon when he had recounted another of those half-humorous, half-melancholy stories from his childhood, I said casually, 'Meyer, why don't you write it all down? You still know all this — who'll know it after you?' Not long ago Sluyser reminded me of that offhand remark. And now one of his books bears the title Voordat ik het vergeet (Before I Forget).

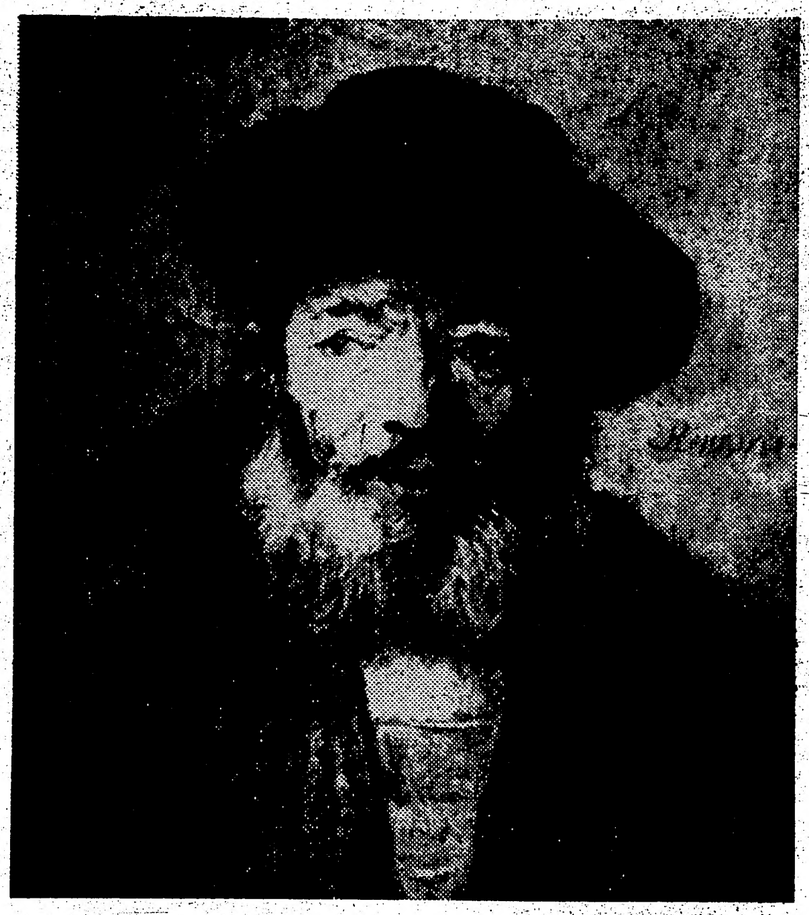
Much of the old Jewish quarter of Amsterdam is destined soon to disappear, since extensive reconstruction is slated for that part of town. But in Meyer Sluyser's memory it remains alive in all the wealth of its poverty. It was a remarkable quarter. More than three and a half centuries ago the Jews coming to settle in Amsterdam built their homes there. In their midst, on the jodenbreestraat, the 'Jewish Broad Street,' Rembrandt lived. During the nineteenth century most of the Jewish bourgeoisie moved to the fringes of the quarter, and after 1900 many Jews transferred beyond it to other parts of rapidly expanding Amsterdam. But they all had uncles and aunts, cousins, nephews and nieces still living in the quarter. It was not a ghetto: in no way was it separated from the rest of town. Indeed, at the time of the German invasion twenty-five thousand Gentiles were living in the quarter side by side with close upon thirty thousand Jews. But everyone, Jew and Gentile alike, knew the bittersweet flavour of the quarter's Jewish humour. Indeed, all Amsterdam claimed it for its own.



An Ancient Jewish Cemetery In Amsterdam
Painting By JACOB RUISDAEL

A submerged world. A world of which nothing is left but rubble and recollections - mementos of a warm, precious vitality that faded and disappeared behind the barbed wire of Westerbork and the worse that was to follow: Auschwitz and Sobibor. Meyer Sluyser's stories are full to the brim with this vitality. They are genre pieces. Some readers may find that in painting them Sluyser has dipped his brush too deeply in a mellowed affection. If so, he may be forgiven. For in reality Sluyser is looking back at his youth through a veil of tears, though he does his best to hide his grief. And one who looks through tears sees the past in a mist of warm remembrances.

This Dutch Jewry was destroyed during the Second World War, and with it the Jewish Community that formed so harmonious and integral a part of Amsterdam. That every Dutchman knows. But what that loss means to him personally many a citizen of the Netherlands has come to realize only on reading these stories that Meyer Sluyser has laid upon the ruins, a simple bouquet at a grave without a name.



AN AMSTERDAM JEW — By REMBRANDT

HISTORY

JEWS IN THE DIAMOND INDUSTRY

The Jews were not the first diamond polishers in the Netherlands but the industry attained its highest prosperity through them, due especially to the activities of the Portugese diamond importers.

Since the second half of the Nineteenth century Amsterdam has been a world centre of diamond trade and industry. One can see how important "The Trade" was for the Jewish people of Amsterdam in considering that 6,000 Jews found employment in this industry in 1900 and 24,000 of the 60,000 Amsterdam Jews depended on the diamond trade. The industry narrowly escaped complete rack and ruin in the French time when through Napoleon's Continental System the import of raw diamonds came to a complete halt.

Among the 19th century jewellers who ordered the workers to cut and polish the raw diamonds one finds, strange enough, hardly record of any more Sefardim although it was they who instigated this type of industry.

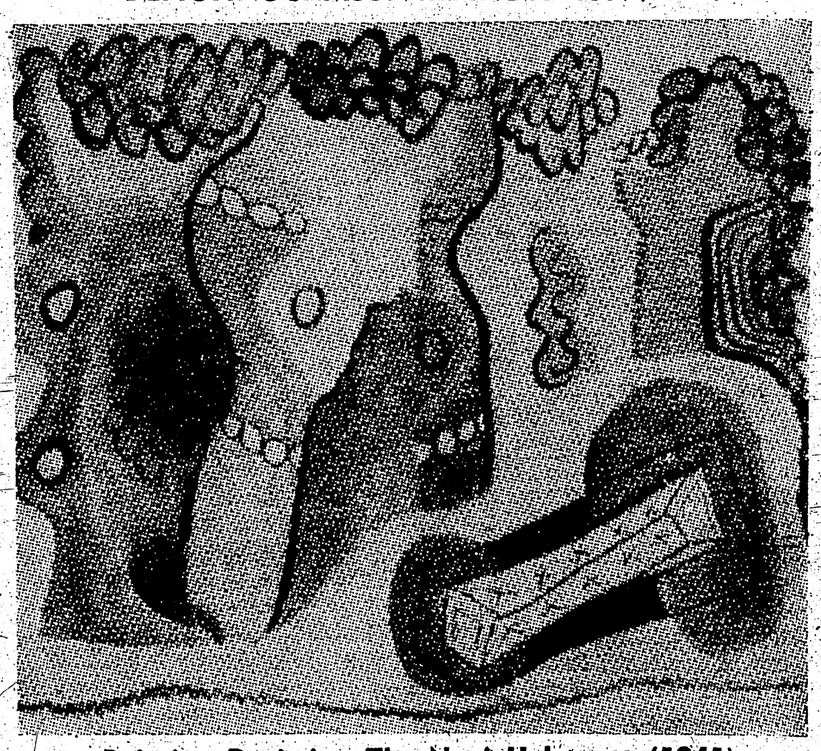
The Industrial Revolution had far reaching consequences for the diamond industry. Slowly the home workshops gave way in the face of mechanized industry with its factories which offered employment to hundreds of people. This was quite a change for the women in those days who, sometimes for 15 hours on end, would keep the diamond mills moving. In the 1820's and 1830's horses took the place of humans but these so-called horse factories did not last very long and were soon replaced by factories where energy was produced by steam engines.

By fits and starts the diamond industry began to prosper. With every new diamond discovery there were more pupils who wished to learn the trade but the existence of each new crop of workers remained uncertain. After every short-lived period of prosperity there was a sharp regression and a murderous competition between dealers and workers. Nevertheless many Jews preferred the uncertainty of "Their Trade" to the vending of oranges or the collecting of rags.

A tremendous boost to the diamond industry was the discovery of the diamond fields in South Africa, which surpassed all other places in richness. (During one period of 20 years the South African diamond fields rendered three times as much as Brazil had in one hundred and fifty years). From 1870 till 1876 was the Golden Period for the Amsterdam diamond industry. Workmen could name any salary they wished. The average wage of a diamond worker was 130 guilders a week, a truly Royal stipend considering that the cream of the Netherlands workmen, the typographers, received 7 to 12 guilders a week. It is understandable that the many who had always scraped for their bread and butter could not cope with the sudden luxury that descended upon them. They just had to spend the money. Even nowadays one can find inherited monstrosities in the homes of children of former diamond workers who never knew such luxuries and therefore got "taken" by the merchants who palmed off all sorts of junk and in fact made more profit during that time than they did. Heavy mahogany furniture, richly endowed with impossible ormulu; flowered carpets of blinding colours, huge crystal candelabras, silver pepperpots and the like, just as long as it was bright and shiny. The women endeavoured to out do each other in the expensiveness of their valuable "Chalons" 'Smyrna or Persian wraps, golden necklaces with formidable watches, diamond bracelets, brooches and earrings. Men would not be seen without

(continued on page 10)

A MINIATURE BY AN UNKNOWN PAINTER DEPICTING SAMSON RIDING A LION (1320)



Painting Depicting The Nazi Holocaust (1941)
By A Modern Dutch Artist, H. N. WERKMAN (1882-1945)
At The City Museum Of Amsterdam

A SHORT STORY

By MEYER SLUYSER

Aunt Breinie And Aunt Pessie

Uncle Zelik was anything but mashuggah as a boy, but nevertheless he let two inheritances slip through his fingers. In this tale Meyer Sluyser recaptures the zest and flavour of Jewish life in Amsterdam during the palmy days before it was ground under by the Nazi heel.

Maybe you think that I'm lying, but it's as true as the good Lord: in my youth I missed out on two yerushos worth together, let's see, a half a million guilders, well now, a half a million is maybe a tiny little bit exaggerated, so let play safe and say half of that, or no, for your pleasure I'll make it as low as possible, say two inheritances amounting together to one ton, that is, one hundred thousand guilders, and that's what got away from me, yes, from me, Zelik, and why did all that dough walk away right out from under my nose, that's what I am just now going to tell you.

I had two aunts, really superior people, not a question about that, and never a bad word, only — they couldn't stand the light in each other's eyes. Not that they were what you'd call sworn enemies, not on your life, they went around with each other all right, but if I tell you that those two just couldn't get along together, then I mean that Aunt Pessie was jealous of Aunt Breinie and that Aunt Breinie simply couldn't sleep from envy of Aunt Pessie. Now, what do women always try to use first to pick each other's eyes out with? Their husbands, of course! But Aunt Pessie and Aunt Breinie were both married to wide-awake sleepyheads, so as far as that was concerned they were even. So what else can women use to try to outplay each other? Well? Well, money, naturally. But both of my aunts were what you call well-off, so what was there left over for them to pester the life out of each other with? Well? Just plain bragging and out-trumping each other with their riches, that's what.

Now, you may ask me perhaps how my aunts happened to come by so much money, you want I should teach you something? Mazuma is only a question of character, because whoever is born for a penny never comes in for a pound, and I will now tell you another story. When we Jews danced around the Golden Calf, Rabbi Moses got so mad that he broke the Ten Commandments into little pieces — that everybody can read in the Holy Torah, but what isn't written there is that the Jews for punishment had to keep all those pieces of the stone tablets; and that's what we've been carrying around all over the world, except that the pieces but of course first got doled out among the Jews, the rich ones getting the pieces on which was written 'Thou shalt....' and the poor parychim getting the pieces with 'Thou shalt not....' You follow me? Good, then, Aunt Pessie and Aunt Breinie, both of them got a big piece on which was written letters of gold 'Thou shalt....' And they were jealous of each other, but I told you that already.

If Aunt Pessie bought a new lamp for her front room, then Aunt Breinie had to buy two new lamps, one for the front room and one for the back room; if Aunt Breinie had her chairs upholstered in plush, then Aunt Pessie couldn't be happy until her chairs were covered with velours. When no more lamps could be bought, no more furniture upholstered, no more carpets spread, Aunt Breinie found out something brand new. And what? She went abroad!

In those days, people did not go on vacation; vacation, that is a newfangled idea; but in the old days, if people had some free time, they went out of town, which is something else again, and where did they go then? To Haarlem and Zandvoort; to Arnhem and Nijmegen; to Alkmaar and Bergen; to The Hague and Scheveningen; they were always going to two places at once. But not Aunt Breinie — she went with her Sjaje for a little trip along the Rhine. And she sent the whole world picture postcards from the Rhine, and Aunt Pessie got the most beautiful one of all, with mother-of-pearl on the mountains, and on the card was written: 'Dear Pes, Sjaje and I are standing here on a mountain, such a high mountain you just can't imagine how small a human being is, nothing but a pile of horse manure, your cousin Breinie.

Now, Aunt Pessie was beside herself with aggravation, and it got even worse when Aunt Breinie came back from the Rhine and still weeks later was everywhere and all the time walking around humming:

Oh, a trip along the Rhine, Rhine Rhine,
Is so lovely and so fine, fine, fine,
In a pleasure boot so dear, dear, dear,
Glass of beer, beer, beer,
Glass of beer, beer, beer....

It was actually no humming and also no singing, but it was sheer tormenting, and the whole mishpoge understood that Aunt Pessie had to do something back, but what could she do? What nobody thought about, that is what she did. With her husband Sakkie she went to Paris, and for fourteen long days the whole world got the most scandalous picture postcards from her, with naked girlies on them and now and then a scene of the city, and she sent Aunt Breinie a letter full of French words, which I don't remember, except that I do know that one thing it said was: 'In Paris the traffic is so bad that the one sjewal walks with his nose against the tail of the behemoth in front of him.' And when she got home again she deafened our ears with stories about a Yiddish family from the Rue de Piejèè, and she tossed around French words that she had learnt from these people. Now, and what must Aunt Breinie do then? I will tell you quickly.

In those times huge sideboards were coming into style, and Aunt Breinie let her front room be cleared out, there she put an oak side-board with curlicues and twisted legs and gleaming locks and statues in the what-not, and the whole street came to look at this splendid specimen; and fourteen days later Aunt Pessie also had her living room emptied out and up there drove to her front door an enormous furniture van and what did it bring? Also a sideboard, not any bigger than that of Aunt Breinie, but made completely of polished mahogany, and she had to have a cleaning woman from Kattenburg come one day extra every week just to wax and shine up this magnificent article. What did Aunt Breinie do then? She bought crystal, a vase and then another vase and a pièce de milieu and a crystal dish for small calling cards and another for large calling cards and silver frames for the portraits and porcelain statuettes and there was too much junk to be taken care of, but Aunt Pessie was also buying crystal vases and dishes and silver frames, and then the mishpoge said, 'They are now even up again.'

But Aunt Pessie was also doing something else different, and what I am now going to tell you you may not believe, but I shall never have another healthy hour if one single word of this is a lie. Try to guess what she was about to do, or no, don't even try, it just can't be guessed. Aunt Pessie had some cards made, and on these cards she wrote the prices of the vases and the dishes and the silver frames. Now. And the cards she laid on her mahogany sideboard! It was just exactly a showcase, everybody could see that the one crystal vase had cost her thirty guilders and that another, a little bigger, had cost thirty-two fifty. From that day on she got the nickname 'Aunt Pessie'with-the-pricetag.'

The whole world was naturally all tensed up about what Aunt Breinie was going to do, but she didn't do anything, or really she did do something, but that something she did in a very individualistic way. Aunt Breinie got a knot in her intestine. Now, a knot in the intestine in those days was a life-and-death sickness, most people just died from it, but now you can see immediately what kind of good-luck birds rich people sometimes are, for when Aunt Breinie was lying in the hospital, the professor discovered that there is no such thing as a knot in the intestine, but that it is what is nowadays called appendicitis, and she was one of the first who had her appendicitis operated on, and I don't have to tell you either how she talked about it when she finally got well and was back home again. Just as other rich people boast their jewels, so she bragged about her appendicitis, which they had taken away from her, and they knocked her out with a pincher on her nose so that she didn't feel anything of the operation, and she only blabbed to her Sjaje what she first said when she came out from under the ether, because the operating nurse had told her that there was a man before her who was operated on and when he was coming to the first thing he said was, 'Sarie, more over with your big fat tochos.'

Aunt Pessie-with-the-pricetag just went to pieces from jealousy, for, no matter how much money you have, where can you go to buy an appendicitis operation? Nowhere. So everybody thought that she had lost the war against Aunt Breinie, but then something very secret happened to Aunt Pessie-with-the-pricetag. For three whole weeks she did not come out in the street, she sat at home, and she did not receive anybody. And when the three weeks were over, out she came triumphantly.... now guess just once, what did she come out with? With a set of false teeth! In those days that was also a great rarity, and you understand how the mishpoge stared when one evening she suddenly took her upper and her lower plates out of her mouth and let everybody look at them. Like a house afire it went around the neighbourhood: 'Aunt Pessie-with-the-pricetag has bought herself some false teeth! From Dentist Klinger on the Frederiksplein. They cost at least a thousand guilders. Unbelievable! Do you believe it....'

Now you will be asking what I, Zelik, had to do with all these things, and how I missed out on the two inheritances, and that I shall now tell you. Pay attention, now.

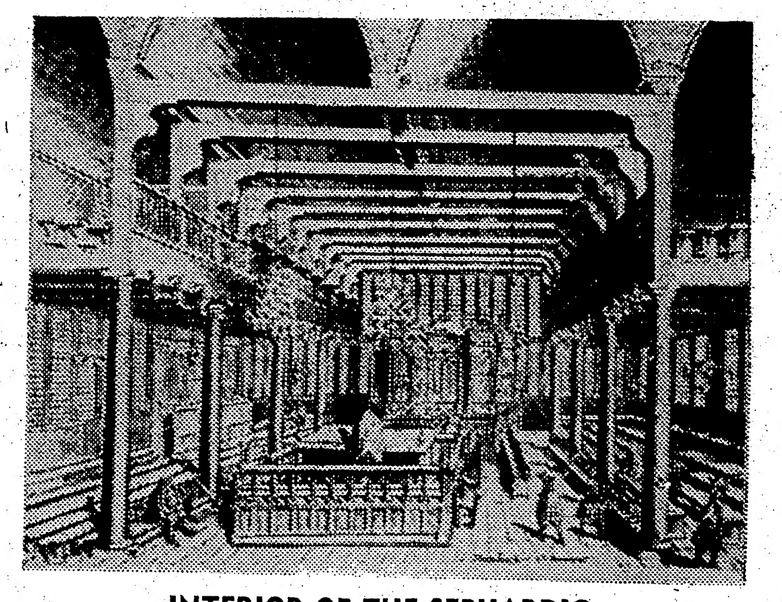
At the time I am telling about, I was more or less twelve years old, and I was what you say, not mashuggah. They were saying once, 'If you yell smartaleck, Zelik turns round,' and in those days that was a compliment for a boy not yet bar mitzvah. Well, one evening the whole michpoge was sitting around our house, and Aunt Pessie-with-the-pricetag was there, too, and you could feel that she was dying to talk about her false teeth, but nobody gave her the chance because they were always talking about something else. And then all of a sudden it was quiet, and then I said, 'Aunty, let us have a look at your plates, how about it? Just take them out of your mouth,' Naturally, she didn't hesitate, and all the rest of the evening everybody had to hear how Dentist Klinger first pulled all her molars and incisors, painlessly, but she didn't have to be knocked out, and how he then took her measurements, for she could have a readymade set or a set made to order. When she finally went away, what did she do but put ten cents in my hand. From that evening on, I always took the trouble to be around if Aunt Breinie or Aunt Pessie-with-the-pricetag was coming for a visit. To give Aunt Breinie pleasure, I would ask if she would tell about her operation, and then I got ten cents from her, and the other aunt gave me money if I brought her false teeth into the conversation. Only if they both were coming together on a visit did things get a little more difficult, because I had to hold on to them both as clients, and they were always being competitors. Neither one of the two aunts had any children, and so in the family it was soon being said, 'Now, this Zelik is a real bemazzel, watch out for what I am predicting, if Aunt Breinie or Aunt Pessie-with-the-pricetag God keep us and save us ever shut their eyes, then he is getting the money.... from both of them.'

And because of all these things I got very puffed up. I became cocky, and one evening, when I had brought the conversation around again to the false teeth, I did not get any ten cents, and I became so angry that I planned myself a revenge. Now, the opportunity for this revenge came very quickly.

One evening the two aunts were paying a call on my mother at home, and I said so, 'Aunt Pessie, let's see your false teeth just once more.' For appearance's sake, she resisted, 'Ach, silly boy, I have let you see them so often.' Then I was supposed to say again that I still would like to see them; that is how the game worked. But instead of that, I said, 'Well, don't let me see them, then. My worry. I don't think those teeth are so much, anyway. No, but you ought to see Aunt Breinie's appendicitis. She let me see where she got operated on, and it's a beautiful sight.'

The consequence of this was for me completely unexpected. From my mother I got a whack which I can still feel, and it was years ago, Aunt Breinie began to screech and throw herself into a nervous fit from shame, and Aunt Pessie-with-the-pricetag walked out the door and stayed away for two years out of sheer anger. And so I missed two inheritances together worth a million — oh, was I just saying a hundred thousand — well, anyway, that's a pretty good amount, too, as inheritances go.

REMBRANDT IN THE AMSTERDAM GHETTO
(AUTO PORTRAIT)



INTERIOR OF THE SEPHARDIC SYNAGOGUE IN AMSTERDAM
-By I. VEENHUYSEN

THEY ARE FAMOUS

Prominent Dutch-Jewish Names

It would be impossible to mention every dominating Jewish figure in the Netherlands cultural and public life. We will therefore touch lightly on merely a few in the last two centuries.

Dr. Jonas Daniel Meyer (1706-1834). A prodigy who at eleven years of age was admitted to the University of Leiden from which he graduated when he was sixteen. Three days later he became the first Jew in the Netherlands to be admitted to the Bar. During the reign of Lodewyk Napoleon he was appointed Editor of the Royal Gazette. In 1809 he was appointed Chairman of the Supreme Consistory of the Low German Israelitic Religious Community and in 1815, under King Willem of Orange, he became Chairman-Secretary of the Commission that constituted the new laws concerning the United Netherlands, then including Belgium. His scientific publications are known far outside the borders of Holland.

Tobias Asser (1838-1913). Renowned in the field of International Law. Chairman of the first International Legal Conference at the Hague in 1892. Nobel Peace Prize 1911. Member of the International Court of Arbitration.

Lodewyk Ernst Visser (1871-1942), an incorruptable jurist who was a Rotterdam Judge at the turn of the 19th century. Achieved the highest prominence with his appointment to the Chairmanship of the Court of Appeal in 1939. During the war he was a member of the illegal press and resisted the Nazis. Probably fortunately for him he died in 1942 before the wholesale deportations commenced.

Eduard Meyers (1880-1954), the greatest jurist since Hugo de Groot. An eminent educator in the field of Law and the recipient of innumerable honours from foreign Universities. Was commissioned by the Netherlands government to compile the new Dutch Civil Code.

• Also in the Netherlands literature the Netherlands Jews played an important part. There is **Herman Heyermans** (1864-1921). Social minded playwright. His initial work found no favour with his contemporary critics. He took to publication under the pseudonym of AHASVERUS, with a work depicting the persecution of the Russian Jews. Wide acclaim greeted the work of this "unknown Russian". Having established himself not only as a playwright but also as an exceptional writer of short stories his works were thereafter not only performed within the Netherlands but also on the international stages of New York and Berlin.

• Outstanding artistic personalities were **Carry van Bruggen-de Haan** (1881-1924) and her brother **Jacob Israel de Haan** (1881-1924), children of a North Holland village teacher, authoress and poet respectively. They both drifted away from the formal Jewish teachings of their father. Carry was a novelist and columnist and the great proportion of her work bears an autobiographical stamp based in large measure on the unfortunate schism between herself and her brother and their father. Jacob rebelled against Judaism, became an atheist, then embraced Zionism with which he came into conflict after settling in Jerusalem where he was murdered under mysterious circumstances in 1924.

• The books of **Israel Querido** controversial as they were in their treatment of life in Amsterdam, at the time of publication, are now outstyled and outdated.

Under the still contemporary poets we want to mention **Herman van den Bergh** and **Leo Vroman**. Van den Bergh cleared the way for the early vitalistic poetry and after a long period of comparative silence astonished the world by the issuance of a group of poems of startlingly high calibre. Leo Vroman is regarded by many as the foremost Dutch poet who sprang to prominence after the last war. Unlike Maurits Mok and Hanny Michaelis, Van den Bergh and Vroman did not allow their Jewish antecedents to influence their literary style. Mok is one of the few epic poets in the Netherlands. His "Exodus" is considered to be one of his finest works.

The present Chairman of the PEN-Club in the Netherlands, **Victor E. van Vriesland** is considered to be important as a poet, novelist and essayist. In fact some of his work is compulsory reading in Dutch schools.

The list is virtually endless. One should not forget **Siegfried van Praag, Sam Goudsmit** and the still productive novelist and playwright **Maurits Dekker.**

Many works were published based on the Jewish persecutions during the last world war. There are the gripping stories of life in Bergen-Belsen concentration camp from the pen of **Abel Herzberg**, or the well read novel by **Jacob Presser** "The Night of the Girondynen", dealing with life in Camp Westerbork. The most disturbing novel is written by the non-Jewish writer Gerard Cornelis van het Reve, "De ondergang van de familie Boslovitz" (The destruction of the Boslovitz family) that was also published in English.

In the area of the Arts **Jozef Israels** and his son Isaac are undoubtedly the greatest Jewish painters Holland ever had.

• **Jozef Israels** (1842-1911), started as a painter of historical, romantic scenes, evolved into a painter of the ordinary man in his every day life. An instigator of The Hague School he modelled his work on the works of the great Rembrandt van **Rijn** and the School of Barbizon and Millet. He was one of the foremost Dutch impressionists. Nowadays there are many art critics who have more praise for the work of Isaac than for that of his famous father. Isaac favoured the portrayal of jolly beach scenes.

Joseph Mendes da Costa (1863-1939) has played an important role in the renaissance of sculpture in the Netherlands, agitating ceaselessly for an appreciation of a greater relationship between architects and sculptors.

Of the many Jewish actors in the Netherlands we shall just mention the greatest, namely **Esther de Boer-van Ryk**, whose name became famous through her portrayal of "Kniertje", the character actors **Louis de Vries** and his grandson **Rob de Vries, Louis Saalborn** and **Jo Sternheim.** These are only a few names in the illustrious record of Jewish actors and actresses in Holland.

Already in the 18th century the Opera was very popular with the Jewish upperclass. The Yiddish Opera was established by Dessauer towards the end of the 18th century and was sung in Yiddish by Yiddish ragpickers and fishmongers; a drastic example of spontaneous emancipation! Among those Jewish Opera singers that made a name for themselves are soprano **Faniella Lohof-Poons** and **Bass Henri Bloemgarten.**

Many of the internationally famous Dutch orchestras had and have in their ranks a high proportion of Jewish musicians. We mention the former concertmaster of the Residence Orchestra Sam Swaab and presently **Theo Olof, Nap de Klijn** (who made a concert tour of Canada not long ago), **Herman Salomons** and **Jo Juda.** A world name is **Rosa Spier**, the former harpist of the Netherlands "Concertgebouworkest".

In the field of intimate revue we mention **Louis Davids**, who with his typical Amsterdam-Jewish humor, reached the summit in his chosen profession.

Two Rembrandt Paintings

MENASSE BEN ISRAEL
Most - Famous Dutch Jew

A CONTEMPORARY JEWISH WOMAN

International Youth Centre

The Anne Frank House in Amsterdam has now been organized as a centre where the youth of all countries can meet. The part of the house where Anne Frank wrote her now well known diary has been restored to the state in which it was during the hiding period under German occupation. The official opening is expected to take place in May 1961.

The Federal German Government this month presented a sum of 40.000 Marks to the Anne Frank Foundation, in addition to a 100.000 Marks gift in 1959, to be used for the new youth-centre.

The 15-year-old Jewish girl Anne Frank was taken to a German concentration camp in 1944, where she died in March, 1945.

Making the presentation, the German Consul-General in Amsterdam said that the object of the gift was "to help make the Anne Frank House into a worthy place of pilgrimage where the youth of all countries could meet; this would help to prevent the rise of prejudice with regard to race and religion".

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A GLORIOUS PAGE IN HISTORY

By J. B.

How Jews Helped To Build Holland's Economy

The envy with which the burgeoning economy of the Dutch in the seventeenth century was viewed by their neighbours was partly but incorrectly attributed to the vast fortunes that according to the German historian Werner Sombart and the Jewish historian Greatz, were brought in to the Low Countries by the Iberian Jews. As pointed out by Herbert Bloom and the Netherlands historian Van Dillen, however, this could hardly have been so since these unfortunate Spanish and Portugese Jews were virtually empty-handed when they left their homelands. Truly these immigrants had an influence on the Netherlands economy but not to the great extent that some would have us believe. The fact is that Portugese Jews amassed their fortunes after they arrived in Holland.

They were however inextricably involved in many unusual aspects of international commerce. It is intriguing to note that even whilst Holland and the countries of the Iberian Peninsula were actually at war the Dutch Government sanctioned the Sefardim trading with Spain and both Spain and Portugal maintained representations in The Hague by means of Jewish Ambassadors.

In 1609 the total number of small depositors in the Netherlands Exchange Bank was 708, of which only 24 were Portugese Jews and of the 320 large depositors only 10 were Sefardim. In seventy short years, however, though the Portugese represented only one and a half percent of the population of Amsterdam their deposits equalled thirteen percent of the total banked with the Netherlands Exchange Bank. From the fact that only six Portugese had fortunes exceeding 100,000 guilders and the total taxable income of the Portugese was 3,500,000 guilders one would deduce that among the Portugese there were mainly small capital owners. Figures and statistics in 1742 show that among the 422 Taxable Jews there were 283 Portugese and 139 High-Germans. Only 3 High-Germans had a yearly income exceeding 5,000 guilders, whilst there were 22 Portugese who had an income between 5,000 and 10,000 guilders and 9 that had a yearly income between 10,000 and 50,000 guilders. Fourteen Amsterdam Portugese owned their own carriage and 20 were the proud owners of an estate. The financial position of the Portugese was even better by 1742 and the High-Germans, although they far outnumbered the Portugese were economically far inferior to their Sefardim brothers in faith.

In which occupations did the Jews manage to make a good living and have they contributed to the Netherlands economy? The answer to that varies with the times and of course one should not forget that they were mainly restricted to trade. When we look at the activities of the Portugese Jews we will see that in the thirties and fourties of the 17th century, when Brazil was in Dutch hands, considerable Jewish trade existed with South America. A number of Morranos immigrated in the second half of the 17th century to Surinam (the Netherlands half of Guiana) where they soon became important as sugar planters.

Three branches of industry that directly sprouted from trade with South America soon found their way to Amsterdam; namely sugar refining, tobacco and diamond industries. For a long time sugar, tobacco and raw diamonds were imported into Holland from South America and it is logical that the Jewish merchants who imported these commodities sought ways of processing them further in the Netherlands.

Sugar refining was first practiced by Protestant immigrants from Antwerp but since this trade was not yet included in the various Guilds from which the Jews were prohibited the Magistrate of Amsterdam approved, in 1650, the building of several Jewish refineries. The personnel, as in all other Portugese branches of industry consisted mainly of Ashkenazim Jews. The Christian refiners, however, insisted that Jews be prohibited from selling to retailers and it is probably because of this that Jewish enterprise in this field completely disappeared within 15 years.

Of great importance was the Portugese tobacco industry. In the beginning it experienced great resistance from the non-Jewish competition who objected to the fact that the Brazilian tobacco imported by the Jews was not only processed but also retailed by them. To support their case they referred to the municipal ruling of 1632 stating that Jews were not allowed to practice a trade that had been organized within a Guild and that this prohibition also included the retail trade. In 1668 this prohibition was abolished and the retail tobacco trade became a free for all. After this the Jewish tobacco industry began to prosper. In the 17th century it was mainly home industry but even then we find tobacco manufacturers who employed 15 or more workers. Outside Amsterdam, around Nijkerk and Amersfoort the Jews started considerable tobacco plantations. In the second half of the 19th century Holland became one of the most important tobacco countries in the world when they imported tobacco from Netherlands India (now Indonesia). The Frascati tobacco auctions in Amsterdam were soon internationally famous. In addition to home workshops there were now modern cigar factories, many of which were under Jewish management. However, until 1940 the simple trade of independent cigarmaker remained a favorite with the Jewish people of Amsterdam.

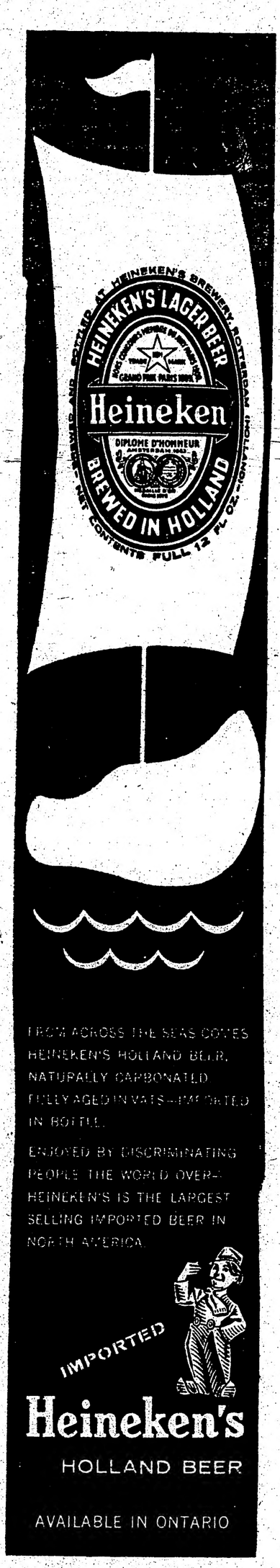
Although the Jews were not the first in the diamond industry they were active in this trade almost from the beginning. Nevertheless it was not until the 18th century, with the discovery of the rich diamond fields in Brazil, that the Jews dominated this industry. After 1870 when the "Golden Period" commenced with the discoveries in South Africa, the Jews made Amsterdam a world centre for the trade in diamonds and other precious stones.

Besides the Realtors, Chemists and Surgeons Guilds, the Bookprinters Guild in Amsterdam also accepted a limited number of Jews, probably because there was little competition to be feared from those printers and booksellers who specialized in Jewish works. In the 17th century the work of Hebrew printers was unequalled anywhere. Menasse ben Israel, the remarkable Rabbi and friend of the great painter Rembrandt van Rijn, was the first of the Jewish publishers - printers - booksellers.

The most famous of all Jewish publishers and printers in the 17th century was undoubtedly Joseph Athias. For his publication of a Hebrew Bible he was awarded a golden chain and medal by the Netherlands States - General. He also printed a million copies of an English version (a quite extraordinary printing for the 17th century) and he jokingly used to say that every English farmhand and milkmaid was reading his Bible. The most important export markets for Jewish printing were Poland and Germany, who purchased millions of copies of Hebrew and Yiddish prayerbooks. Finally the names of Amsterdam Jewish printers were of such good repute that many Jewish printers outside Holland thought that they could find a better acceptance of their books by adding "Printed In Amsterdam" to the title page.

Besides trading merchandise many Portugese Jews in the 18th century were active in the stockmarket. It is due to their inventiveness and virtuosity that the Amsterdam Stock Exchange became an international centre for financial transactions. Many Portugese here made their enormous fortunes but even more went bankrupt during the financial crisis in the latter half of the century. Stockbrokers depend greatly on quick and reliable information which is why, in the 19th and 20th centuries, so many journalists and news agents were Portugese Jews. Among the important stockbroking families we find Teixeira de Mattos, Lopes Suasso and De Pinto. They introduced, during the reign of King Willem III the installment plan to the London Exchange. One member of the Lopes Suasso family, Baron d'Avernas Le Gras, partly financed the voyage of Willem III to England in 1688. The fact that he did not ask for any interest or collateral made Willem III a great deal more friendly in his disposition towards the Jews. Isaac de Pinto assisted the Government in 1747 with a considerable amount of money when their financial position became critical. According to the Receiver-General he thereby saved the Republic. It was the same Isaac De Pinto who tried, partly successfully, to rid Voltaire of his anti-semitism and whose modern ideas about the loan business were published in an interesting work entitled "Traite de la circulation et du credit".

Many of the Portugese magnates settled in The Hague where they joined a select group of Jewish diplomats and Army Suppliers. Also living in The Hague was one of the very few High-German Banking families, the Boas. This small privileged group, most of whom were converted to Christianity in the 19th century, were in sharp contrast to the large mass of little Jews in Amsterdam and province. The mass of vendors, market merchants, porters and other Jews in lower class occupations went, just like the rest of the Netherlands population, down hill after 1750. For the poorest Jews this was a catastrophe. A series of economical crises; two Revolutions, foreign rule, occupation and finally annexation by the French in the period 1795 to 1814, with as a result a complete standstill of overseas trade, made the position of this "hongerproletariaat" even worse. The fact that the Jews were issued special begging permits and the fact that they were forbidden (which they were quite literally doing) to show themselves naked in the streets shows how dreadful things were.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THANKS TO KLM HOLLAND GAINS FAVOUR AS NEW GATEWAY TO EUROPE

Holland, long famous for its dikes, tulips and windmills, is becoming an increasingly popular port of entry for American visitors to Europe and the 17th century city of Amsterdam is rapidly rivalling London and Paris as an arrival spot for foreign vacationers. All thanks to KLM, Royal Dutch Airlines.

Amsterdam's growing popularity as a gateway city to Europe for visitors stems from three reasons. First, Amsterdam, and all of Holland, has extremely economical hotel rates and other costs are comparably low.

Second, Holland is a "typically European" country and gives visitors the immediate feeling of being in a different land. Finally, the transportation from a number of countries in the whole world is excellent by KLM's DC-8 jet service.

Shopping falls in the "bargain paradise" category, too. Amsterdam's narrow Kalverstraat is the Fifth Avenue of Holland where everything from a pair of wooden shoes as a souvenir to fashionable and inexpensive women's clothes, Delft Blue pottery, silver or real European antiques is available. A stroll down the Kalverstraat, and the even shorter Heiligeweg, which branches off to the right, will take visitors past store after store with every type of Dutch and foreign goods. Holland is also one of the world centers of the diamond industry, and visits to diamond cutting establishments can be arranged.

For visitors who forget anything, the Dutch have set up a convenient tax-free shop right at the airport with considerable savings on cameras, watches, perfume and liquor. Schiphol Airport, which in typical Dutch fashion is 13 feet below sea level, also has an automobile service called ShipSide where visitors can purchase European cars at tax-free prices and drive away in less than one hour.

Amsterdam is the capital. Built on more than seventy islands, its transportation is as much by boat as by auto. Water-taxi service is ever better than in Venice. The tiny cobbled streets in the middle of the city contrast with the modern roadways of the new garden suburbs.

Restaurants, with Dutch, Indonesian, French and Italian cuisines, range from the modern to candlelit old-world hideaways. Dutch "broodjes," little roll and sandwich shops, offer unusual snacks generously filled with meats, fish and other fillings.

Even the night life is attractively Dutch in character, while cosmopolitan enought to satisfy the most jaded traveler. After dark, Amsterdam becomes one of Europe's major rivals to Paris. Around Rembrandtplein Square are a variety of dancehalls, cabarets, night clubs, cafes and restaurants, including the famous "Femina", open to 4:00 a.m.

But Amsterdam is not all of Holland. Tourist events beginning in March take place all across the land. In March, more than 100,000 people will visit the annual International Spring Trade Fair at Utrecht. And from the middle of April until the middle of May Holland's famous tulips will be in bloom. One of the most popular places to see the tulips — and the flowering crocuses, the daffodils and the hyacinths — is between The Hague and Haarlem. This 25 mile stretch of flower country embraces several towns that have their own flower festivals, parades and contests.

Friday morning traditional cheese markets will open at Alkmaar. Colorfully dressed members of the old guild of cheese porters carry the cheeses to the ancient weighing house. A special train runs from Amsterdam to Alkmaar on Fridays and costumed Dutch girls serve samples of the Holland cheese to passengers. At Alkmaar, and other market towns, visitors can join in the market activity and buy their own cheeses.

The famous miniature city of Madurodam, in The Hague, will also open in April. This replica of a Dutch city, executed in 1/25th of actual size, has traffic moving in the streets, miniature trains running on a network of railroads, and a busy harbor and airport. Spread over four acres, this intriguing miniature city is complete with sound effects and is a favorite spot with children. It was constructed under the supervision of the best Dutch engineers to faithfully reflect every aspect of a typical Dutch community from the year 1000 to the present.

During the summer tourist season, the Holland Festival of music and drama will take place. Featured in this are concerts by the Amsterdam Concertgebouw Orchestra, open-air plays in the ancient market place at Delft and the historic military tattoo, also at Delft.

Holland's growing port of entry status is also the result of its location as a geographical center of most of Northern Europe. London, for example, is only 70 minutes away. Paris is 75 minutes to the southwest. It is 70 minutes to Hamburg, 75 minutes to Switzerland and only 50 minutes to Brussels.

JEWS IN DIAMOND INDUSTRY

(Continued from page 6)

their diamond tieclip, cufflinks and rings, their heavy golden watches and canes with ivory handles. However, not everyone was like that. Many people managed to save their money to buy a business or worked themselves up to jewellers and sent their children to school to get a proper education.

When the market was overflooded the wages that first soared up came tumbling down and many workers and employers fell victim to the cut throat competition.

The diamond workers were sharply divided among themselves. The aristocrats among the workers were those who split the diamonds. They looked down on the cutters who in turn considered themselves above the polishers. The latter, however, found comfort in the fact that the workers of diamond chips, often non-Jews, received even lower wages.

In 1890 a serious crisis occurred when the De Beers Company flooded the market with raw diamonds. The Netherlands Association of Diamondworkers suddenly got "wind in its sails". 1200 diamondworkers, mainly non-Jewish, joined the ranks. Towards the end of that same year, however, their membership had diminished to 200 and in 1892 there were only 20 members left. In that year a number of Socialist workers, Jews and non-Jews, joined the Association, among them a youthful polisher named Henri Polak, later the author of the novel "The Struggle of the Diamondworkers". In November, 1894, the non-Jewish diamond chip workers struck for high wages and shorter working days. Within a few days the strike had affected the whole diamond industry since the Jewish workers joined them out of sympathy. Henri Polak and another Socialist named Jan Van Zutphen seized their opportunity and that same year they founded the Netherlands Diamondworkers Union (A.N.D.B.), aiming at rationalisation of the industry and education of the worker. Through their quiet and disciplined actions and instructions they obtained respect not only of their own workers but also of the public. In 1904, after a strike that lasted for months, the employers finally realized that it was better to stay on the right side of the A.N.D.B. How much respect the Union had obtained from the people is well illustrated by the fact that the last large strike was partly financed through bank loans. The result of this strike was that the diamondworkers were the first in Europe to obtain a nine-hour working-day.

After the first World War the Amsterdam diamond industry experienced great difficulties due to competition from Belgium and Germany. The good social benefits remained but there was little one could do against periodical unemployment.

After the second World War the Jewish people in Amsterdam still played a prominent role in the diamond trade, although the numerous Jewish diamondworkers that perished during the war had to be replaced by Gentiles.

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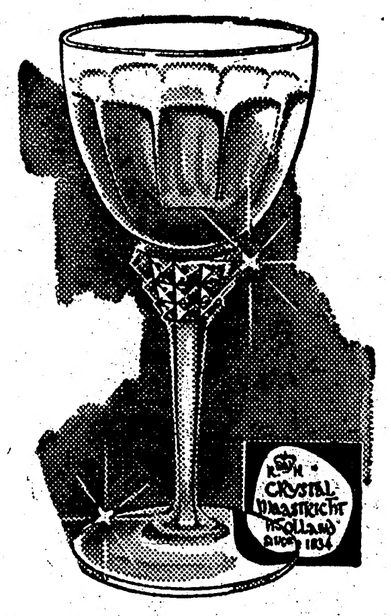

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HOLLAND - A SHORT SURVEY

THE NAME

The official name of the country is The Netherlands. Holland is the more popular name, originally only designating the two western provinces of North and South Holland but later on extended to the whole country. The people are called Hollanders or Dutchmen.

ITS HISTORY

During the Middle Ages, Holland was a group of autonomous counties, duchies and cities known under the purely geographical designation of the Nether (= Low)-Lands. In the beginning of the 16th century they came under the rule of the King of Spain, but when he did not respect their local and regional autonomies, nor their religious freedom, they rose against him and united in the Republic of the United Netherlands — a loose confederation. The driving force behind this revolution was William the Silent, Prince of Orange (1533-1584). After a long struggle lasting from 1568 until 1648, the Dutch Republic defeated Spain and became one of Europe's most powerful nations, especially by dint of its naval strength and its worldwide commerce. It made several loans to the United States when that country needed support during the first years of its independent existence. After two centuries of independence, the Dutch Republic was invaded by France in 1795, only to emerge in 1813 as the independent Kingdom of The Netherlands under the House of Orange. In 1940 The Netherlands was again invaded, this time by the Germans. The country was liberated in 1945.

THE FLAG:

three horizontal stripes, red, white and blue. Many people attach an orange streamer to the flag, expressing their loyalty to the House of Orange.

THE CAPITAL

Amsterdam is the capital of the Netherlands but the seat of the Government it at The Hague, the country's third largest city.

ITS SIZE

Holland, with a land area of 12,738 sq. miles, is about half the size of the state of South Carolina, or half the size of the province of New Brunswick. Its population on January 1, 1960,was 11.4 million, or 895 per square mile. If the United States had the same population per square mile, it would have 2.7 billion inhabitants instead of 179 million; for Canada, the figure would be 3 billion.

ITS ORIGINS

What is now Holland was once a marshy region separated from the North Sea by a chain of dunes and intersected by large rivers. Its few inhabitants lived on the dunes, on mounds amid the marshes and in the eastern, hillier parts of the country. The rest of Holland was in constant danger of being flooded and ruined by the tides. Finally, in the 10th century, dikes were constructed to curb nature's attacks on the land and to render it productive and habitable. Later, as engineering know-how improved, the Dutch learned more and more about protecting their land, and today the country has an excellent water-control and drainage system with modern canals, dikes and locks.

POLDERS AND WINDMILLS

Additional land has been reclaimed by draining lakes, resulting in Holland's well-known 'polders'. Originally, these were kept dry by windmills providing the power to pump the water from the low-lying lands to the higher sea. Even today, though other more modern sources of power have for the most part replaced wind power, the Dutch landscape is still dotted with the characteristic silhouettes of hundreds of polder mills, some of which are still in use.

NEW LAND

Upon completion of the present projects for reclaiming the former Zuider Zee, a large inland sea, another 550.000 acres will have been added to the land area of the country, thus bringing it to 8,400,000 acres. There polders totaling 302,000 acres have now emerged from the water; they are already contributing a large part of Holland's wheat supply. When all five projected polders have been reclaimed, all that will be left of the former Zuider Zee will be a large lake called Ijssel Lake.

RIVERS AND CANALS

Holland is situated on the North Sea between the Scandinavian and the Latin countries (Belgium, France, Italy, Spain) and between Britain and Germany. It is connected with all these countries by short sea routes. The country is crisscrossed by the Rhine, Meuse and Scheldt Rivers, which have their sources in other countries, by smaller rivers and by a number of canals (3,500 miles); it is connected with water and rail transportation systems leading to the heart of the continent of Europe. Holland's geographic situation and its network of traffic routes have made it the natural trade and transportation center of Western Europe.

HOLLAND'S PORTS

It is thus that seaport and commercial cities, such as Rotterdam and Amsterdam, came into existence, which now play an important part in world trade. The docks, quays, warehouses, loading and unloading equipment in both harbors are well adapted to world shipping. They offer every facility for the efficent handling of traffic. Other Dutch ports, although smaller, also have modern facilities as well as easy accessibility. North of Amsterdam lies Zaandam, the port for the highly industrialized Zaan area. The northeastern port of Delfzijl specializes in coastal trade, principally with the Scandinavian countries and Britain. Delfzijl and Harlingen, in the northwest, serve as terminals for regular services to the United Kingdom. Hook of Holland is also an important terminal for regular boat service to England. Terneuzen, on the estuary of the Scheldt, serves industry locally and in Northern Belgium.

CIVIL AVIATION

too, has made outstanding progress in Holland. Many important international airlines now use Amsterdam's highly modern airport, Schiphol, and Zestienhoven, situated near Rotterdam.

THE PEOPLE
HEALTHY PEOPLE

During the 17th century, Holland's 'Golden Age', its population numbered barely one million. Around the middle of the last century, the population began to increase rapidly, soaring from about three million in 1850 to over ten million in 1950. Infant mortality in 1958 was 17.3 per thousand live births. The Dutch people have the world's longest life expectancy, averaging 71 for men and 73.9 for women. The 1958 death rate was 7.5 per thousand, the world's lowest. Statistics show that Holland has proportionally more young people than any other country in Western Europe. Persons under twenty years of age represent about 37 per cent of the total population.

DENSE POPULATION

Holland is the most densely populated country in the world. The 1959 birth rate was 21.4 per thousand. More than 40 per cent of the population live in the two western provinces of North and South Holland which include the three largest cities, Amsterdam, Rotterdam and The Hague, with 870,000, 730,000 and 606,000 inhabitants respectively.

The Dutch people are not principally farmers and fishermen, as is so often believed. About one third of the population lives in cities of more than 100,000. Around 42 per cent of the employed population works in industry, whereas agriculture and fishing account for about 11 per cent. The available arable area cannot accommodate more agricultural workers than it does now. The Zuider Zee polders, when completed, will add about ten per cent to the arable acreage, but expanding agricultural mechanization most probably will prevent any increase in the country's capacity to absorb more farm workers. Additional employment opportunities are therefore created in industry. For that reason, the Government has embarked upon an ambitious industrialization program for the purpose of absorbing an annual number of 50.000 young workers in industry. In order to alleviate overpopulation, the Government also encourages emigration of Dutchmen to other parts of the world. In the 1946-1960 period, many left their country for good. Most of them settled in Canada and Australia.

WHAT THEY BELIEVE

The Dutch Constitution guarantees complete religious freedom. There is equality of rights regardless of creed. Although religion plays an integral part in Dutch life, differences in belief do not affect the unity of the nation. According to the 1947 census, 40.8 per cent of the population are Protestant, 38.5 per cent Roman Catholic, 3.7 per cent belong to other faiths, and 17 per cent are non-denominational.

LAND OF SEA AND RIVERS

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AMSTERDAM

(Continued from page 5)

sures followed in quick succession. Jewish youth were forced to go to special Jewish schools, theatres, and all other public places were closed to the Jews. Jewish businesses, were confiscated. In May, 1942, the Jews were forced to wear the yellow Star of David and thousands of Jewish men received orders to do ditchwork in so-called work camps. July, 1942, thousands of Jews were "asked" to enlist for work in Poland. The fact that also the aged and children received this "request" was for many a sign that this "work" was only a front. When the majority of the Jews refused to comply with this request the Nazis started large scale razzia's which did not stop until all Jews, with the exception of the mixed married Jews, were deported. In total 110,000 Jews were deported. Only 5,000 of these unfortunates survived the concentration camps. Those who survived were mainly the middle-class and intellectuals. Of the Jewish proletariats in Amsterdam, Rotterdam and Groningen hardly anybody lived to tell the tale. The numerous Jews that left Holland after 1945 did not leave because they could not build up a new life or because they did not have a home. They probably left because they were starkly confronted with memories of the war.

HOLLAND'S MODEL SERVICES

(Continued from page 4)

is ample opportunity for expressive work — painting, modelling, puppets, acting. Of the 70 children who left this home last year after 18 months or two years there, 28 went back to their families and 24 to foster homes. There are about ten of these remedial homes in Holland.

The superintendent would have liked to see more of them; then, with some increase in the number of foster homes, the old-type institution for normal children which, at best, he looked on as a regrettable necessity, could be closed down for good. Holland has few, if any, family group children's homes as they have been developed in Britain, and the reason for their absence is a curious example of bad money not so much driving out as preventing the minting of good. Formerly there were professional foster mothers who cared for a dozen or so children. They were not well regarded, and were finally abolished.

The memory has set public opinion against the opening of small family homes, though child-care workers realise that, for certain children, they would be valuable.

DEAD SEA SCROLL BOUGHT BY HOLLAND

Amsterdam — (JCNS) — The Royal Netherlands Academy of Arts and Sciences has bought a Dead Sea Scroll, an Aramaic Targum of the Book of Job, from the Jordan Government, as well as the publication rights, it was learned here.

The Scroll will not be allowed, however, to leave Jordan. After the Scroll has been studied in Jordan by Dutch scholars it will be returned, as a present, by Holland to the Jordan Government.

The names of the Dutch scholars who will study the Scroll have not yet been published.

GREETINGS FROM
THE NETHERLANDS-CANADA CHAMBER OF COMMERCE IN ROTTERDAM

I am happy indeed to comply with the request of the editors of The Canadian Jewish News to publish a statement in the Special Supplement on the Netherlands.

Relations between the people of the Netherlands and the Jewish people are and will always be very close and cordial. The Jewish Netherlanders form an integral part of the Dutch nation.

We in the Netherlands have always had feelings of great admiration for the perseverance the Jewish people have shown through the centuries and I am grateful for this opportunity to give expression to this sentiment.

The Netherlands-Canada Chamber of Commerce in Rotterdam has been specializing for over fifteen years in the promotion of trade between Canada and the Netherlands. In these years the privilege to be of assistance to many Jewish businessmen, either of Dutch or of Canadian origin and the experience in this respect has been of the best that can be thought of.

Trade between Canada and the Netherlands has been growing steadily since 1945. In 1959 the Netherlands exported goods to Canada to the amount of $30,9 million, while the imports from Canada into Holland amounted to $54.1 million.

Although the figures for 1960 are not yet available, it is expected that both exports and imports will again show an increase.

It is very difficult, if not impossible, to indicate a percentage of these amounts that comes to the account of Jewish businessmen. However, there is no doubt that this percentage is considerable.

No doubt in the future the Jewish people, able businessmen as they are, will greatly contribute to the further growth of trade between Canada and the Netherlands. To be of assistance in this respect, whenever possible, will be a real pleasure to the Netherlands-Canada Chamber of Commerce.

H. Bloemendaal,
Executive Secretary

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